

A PLAINE AND

familiar Exposition of the

Ten Commandments, with a metho-
dicall short Catechisme, containing
briefly all the principall grounds of
Christian Religion.

By J. Dod & R. Cleaver.

Pfal. 119. 30.

*The entrance into thy words sheweth light,
and giveth vnderstanding to the simple.*



LONDON

Printed by T. C. for Thomas Man, dwelling in Paternoster Rowe, at the signe of the Talbot.

1604.



18...114

To the right worshipfull

Sir Antony Cope *Knight, grace, mercy
and peace from Iesus Christ.*



Ir, the Lord the searcher of all hearts knoweth, that when these Sermons were first preached, it was neuer once intended that they should come to the presse. And therefore the whole discourse was so framed both for matter and manner, as might best fit the capacity and necessity of the present auditorie. But since some of the ordinary hearers had published their notes (as themselues could gather them in the time of the Sermon) without our knowledge or consent, and many faults were escaped in writing & printing, which by dew care and foresight might haue bene preuented: therefore both for our clearing, and the better satisfiing of the Christian reader, we were compelled to re-view and refine the whole treatise. Wherein wee haue ioynly laboured (as neere as we could) to set downe euery thing, without addition or detraction, as it was first deliuered in the publique ministry.

Many reasons there are, which moue vs to dedicate these our poore labours vnto your worship.

First, to testifie our vnfaigned thankfulnessse for all the fauours which we haue receiued at your hands, for the space almost of these twenty yeares. Wherein you haue alwaies shewed your self as willing to ayde and defend vs in our iust cause, as you were carefull to make choice of vs, at the first, to our places.

Secondly, because wee knowe not how soone wee shall finish the dayes of our Ministry, we thought it

The Epistle Dedicatory.

our duty to giue some taste, & to leaue some testimony thereof vnto the world, to witnesse your godly desire to discharge the trust cōmitted vnto you, and our faithful indeuours to performe the duty belonging vnto vs.

Lastly, for that your selfe hauing formerly heard whatsoeuer is here set downe in writing, and also hauing throughly knowne the manner of our doctrine and conuersations, you are best able euen of your own knowledge to make our defence to any that shall vniustly except against vs.

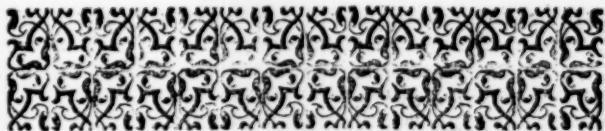
We haue annexed vnto this treatise the greatest part of an exact and pithy Catechisme, made by a godly learned friend of yours; that such as are wearied with the larger discourse vpon the commandements, may here be refreshed by a compendious abridgement of all the substantiall points of religion.

The name of the author, as also some pointes of the booke, wee haue purposely suppressed. But wee hope herein that we haue neither wronged him, nor others. For the excellencie of the worke will easily manifest the workman: & that which is omitted now, shal (by the grace of God) be fully supplied & published hereafter.

And thus with dew acknowledgment of the manifold comforts receiued from your selfe, and the good Lady your faithful wife, we cōmit you and all yours to the mercifull protection of almighty God: beseeching him so to multiply his graces vpon you, that you may see many good and happy dayes in this life, and inherit euerlasting blessednesse in that which is to come. *Han-*
well, the 15. of September, 1604.

*Your worships much bound, and in all
Christian duties to be commanded,*

John. Dod, Robert Cleaver.



A friendly counsell to the Christian reader,
touching the Author and his booke.

R Eader, we happy are that live, in this blest age of light,
When, by gods grace & gifts to men, christis gospel shineth bright:
And happy sure, in mine esteeme, are those that pastors haue,
Who faithfully will ope Gods law, in loue their soules to saue;
That will mens very hidden fautes make knowne unto their heart,
Their own worth that disclaime they may, and find in Christ a part.
Such faithfull paines shal conuert soules by God Almightyes strength;
When blind and lazie faithlesse droanes shall be detect, at length,
To be the troublers of the state, chief workers of al woe, (1.K. 18. 18)
To King, to church, to common-wealth, as sworne true to mans foe.
If then thou live in such a place, where God such guide doth giue,
Oh, blesse his name attend his voice, obey his law and line:
But if in place thou haue abode where ignorance darke doth raigne,
I wish thee farther seeke for truth, or there do not remaine.
For why (alas!) where vision failes the people perish must;
And soule, not good for want of truth, to hell, when corps to dust.
But yet if that to Christ thou wouldest, in this darke shade of night,
See here a little starre God sends, in loue to giue thee light;
A mirrour of Gods perfect law, whereby thou sinne mayst see,
And seeing shunn, and flye to Christ, that he may couer thee.
This will pull downe thy popish pride of meriting conceits,
Of able strength to keepe Gods lawe, and such like deepe deceits
Of ingling Satan blinding soules, and keeping men in sinne,
And yet bewitching them to hope, heauen by workes to win.
Yea farther yet, if so thou wilt choose this to be thy guide,
Leade thee it will in perfect path, that feete shal neuer slide:
Or if thou slip, recover thee it wil if erre, recals,

} Math 19.
16.

} Act. 20.
27.
1. Cor. 14. 35

2. Tim. 2. 25.

} Hose. 4. 6
Mala 2. 8
Eze. 34. 3

Prou. 29. 18.

Prou. 19. 2.

2. Thess. 1. 8.

A friendly counsell to the Christian Reader, &c.

*If feeble, strengthen and preserve, at least from finall fall.
And what the, though 'gainst authors mind, it first appear'd in sights,
By noters hand, in ruder tyre compos'd, and homely dights?
Yet mark here in a worke of God, bringing to publike view
Of many, what intended was for private good of few;
And now remis'd by authors eye, and faulits of print correct,
In grane and sober modest weede, not garishly bedeck't.
Receive in tunc this holy worke: by which if good thou find,
Let God haue praise for all; yet to his servant thou be kind,
To wish that still his life may be, to Gods most glorious praise,
To Churches good, and Christians ioy, with length of happy daies.*

Luke. 12. 3.

2. Cor. 2. 1.

E. C.





Of painefull Pastors and their flockes.

WHen silly sheepe, by skilfull shepherds crooke,
In pastures fayre and greene are duly fed,
Led all along by some sweete running brooke,
Like Christall streames from flowing fountaines head,
In safety such may feede and nothing dread.
A blessed shepherd hee, that sheepe so feedeth.
Many a sheepe (God wor) such shepheard needeth.

Keepe on your course good shepherdes, tend your fold:
No season slip, soules of your sheepe to gaine,
In parching sun-shine, nor nights pinching cold.
Greater reward shall be for greater paine.
Hee'll pay your hyre, which for his sheepe was slaine.
They that win soules, like starres (by Gods assent)
Eternally shall shine in firmament.

W. K.



27. W

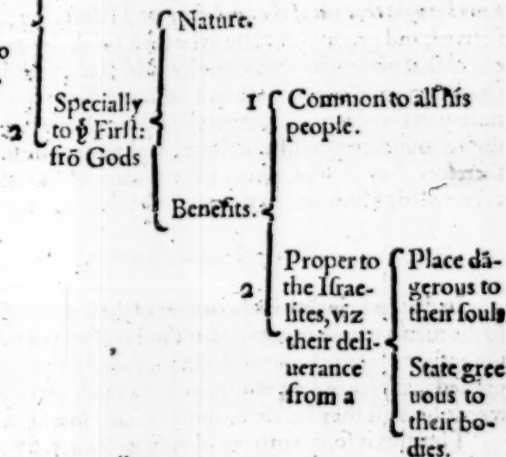
1842



The Preface

1 { Generally to all the Commandements:

The Preface
containeth
reasons per-
swading vs to
yeeld obedi-
ence



Exod. 20 1.

God spake all these words and said, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.



Hese words containe a preparation, to stirre vs vp, with all care, and conscience to keepe the law of God: which partly concerneth the obseruing of all the commandements in generall, and more specially the keeping of the first. That preparatiue which pertaineth to all, is in these words (*God saith*) that is, that, seeing they haue God for their author, and im-

B

mediate

The Preface.

mediate teacher of them, each by his own voice; therefore we must settle our selues to obey them without resistance, or gaine saying. That which belongeth to the first, is drawne first from the nature of God, being *Iehouah*, which signifieth his essence, and being, in-cōmunicable to any creature: and secondly from his benefits, either general, in these words (*Thy God*) that is, one that have bound my selfe in covenant with thee, to be thine, to deliuer thee from all euills of soule and body, and to do thee all good, for this life, and that which is to come: or else speciall, in the last words (*which haue brought thee out of the land of Egypt*) signifying, that he had shewed, and proued himselfe to be their God, by drawing them out of that place which was wholly addicted to Idolatry and superstition: and out of that condition and state which was full of misery and bondage. Since therefore this wonderfull deliuerance doth abundantly testifie his loue, and goodnesse toward them; therefore they should wholly submit themselves vnto him, and acknowledge him, and him onely, to be their God.

God spake all these words.

God is after
a peculiar
manner the
author of
the 10. com-
mandements.

In that he bringeth in the author of these words, saying (God spake them) we are taught, that God is after a peculiar manner the author of the ten cōmandements. As all scripture is to be regarded, as proceeding from God, so more neerely these tenne words, because they be after a more speciall sort his words.

That this is so, it is proued plainly in *Deut. 5. 22.* where *Moses*, hauing repeated this law, sets downe two priuiledges that it had aboue all other scripture, to winne the more authoritie vnto it.

I

First he saith, *These words the Lord spake vnto all your multitude:* noting this vnto them, that whereas the ceremoniall, and iudiciall lawes were deliuered by the ministry of Angells, and the other scriptures by the meanes of the men of God the Prophets, these words, and these commandements, God himselfe, in his owne person, full of maiestie and terror, accompanied with his glorious Angells, in a flame of fire, did pronounce so terribly in the hearing of them all, as that they trembled, and came to
Moses,

The Preface.

3

Moses, requesting him that they might no more heare God speaking on this manner: for if they did, assuredly they should dye for feare. Wherefore, in this first regard they must be exceedingly reuerenced, because Gods owne voice did speake them.

Secondly for the writing of them, they were not written as other scriptures, (which Saint *Peter* saith, Holy men of God wrote according to the instinct of Gods holy spirit) but God himse'fe did write them, with his owne finger; not vsing thereto either men or Angels, as Instruments. Yea at the first also himselfe made the tables wherein they were written, that there might be nothing in them but onely the immediate worke of God; but afterward, when *Moses* brake them before the *Israelites* that had made the golden calfe, thereby to shew that they by their Idolatry had broken the couenant, and were worthy to be cast off, then though God did bid *Moses* make the second tables, yet himselfe wrote the law not vsing thereto the ministry of any of his creatures; shewing that in this regard they be more specially Gods words, and so more to be regarded.

2

2. *Peter.*

1. 21.

And beside this testimonie diuerse reasons may be vsed, to shew, that these are Gods owne will and words after an extraordinary manner.

3

For the wonderfull and perfect holinesse that is contained in them, sheweth who is the maker of them: because there is no good dutie, which God bound *Adam* to performe, but is comprehended and commanded in one of these; and there is no sinne, that we are bound to abstaine from and eschew, which is not forbidden in some one of these ten words. It was about the wit of men or Angels, to containe in so few words the whole perfection of our dutie, to God, and man.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily something is to be added to them that was not before thought vpon, & some things to be taken away which now more experience hath taught not to be so profitable; so that yet they stand in neede still of renewing and mending; but this law is so absolute, and doth set forth so full and complete a righteousness, that if one could fulfill them all, he should be fully acceptable vnto God, and needed not fly to Christ to be his

B 2

Redeemer.

Redeemer. For indeede this meeteth with all finnes, yea with the first & least motiōs; as *Paul* saith, that he had not known that lust (meaning the motions of originall concupiscence) had bene sin, but that the law saith (*thou shalt not lust*). And as their perfection of holinesse doth witnesse sufficiently from what an one they had their beginning: so further this will proue them to be the words of God, because they be written & engrauen, in euery mans conscience: so that let wicked men strue, & labour, and do what they can to make themselues Atheists, yet it will not be, they cannot blot out Gods writing. These lawes sticke imprinted in their hearts and soules, so firmly, that they cannot be removed. For, as *AE. 14. 17* *Paul* saith, God hath not left himselfe without witnesse; but in *Rom. 2. 15.* euery mans bosome; and euery ones nature, hath planted so much of his law, as will serue to leaue them without excuse, and to condemne them. For who is there among the most prophane men, whose soule doth not constrain him, euen against his will sometimes, to confesse that there is a God, & one onely true God, and that this God is to be worshipped also by such meanes as himselfe hath appointed, and that he is not to be blasphemed, nor his name to be abused; but that he is to be reuerenced, and that some time is to be set apart & consecrated to his worship. Who can raze these lawes out of their owne consciences, though they do what they can & strue neuer so much to extinguish this naturall light?

So for the second table, what mans nature doth not tell him that there is an order of gouernmēt among men, which must not, nor cannot without sin be violated? And so, heathen & vngodly men, hauing comitted murder, were not able to stand before the fury of their owne consciences, but were in a continuall chafe & vexation: which sheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we must not kil. And for vncllean persōs & adulterers, though in time of their prosperity they haue soothed vp themselues, & hardened their owne hearts by liuing in pleasure, & giuing themselues to idlenesse, & the lusts of their flesh, & so seemed to wipe out this law: yet in misery, when any afflictiō hath wakened their drowisie harts, this would giue them no rest, neither durst they abide the face of their owne consciences, but were driuen to acknowledge the filthinesse of their finnes. And so in the rest of the commandements. Further.

Furthermore, all the punishments that are at any time inflicted vpon the world haue come from the disobedience against this lawe; and all the mercies and benefites that men enioy proceede from the obedience yeelded to it. For when God sets downe his curses & his blessings, do they not run thus? If thou obserue and keep these Commandements, then thou shalt be blessed, in soule, in body, in children, in cattell, in field, in all thinges thou puttest thine hand vnto. Contrariwise, if thou wilt not obey, but neglectest them, then shalt thou be cursed in all things. *Dem. 28.*

Lastly, Christ himselfe came into the world to keepe these lawes. For they require a perfect and absolute obedience, as they are perfect: which seeing no man could do, therefore Christ tooke our flesh vpon him to fulfil them; that as *Adam* by his disobedience had cast vs out of Paradise, so he by his obedience might bring vs into heauen: and he came not only to performe them himselfe fully, but also to make his Saints able to obey them, though not in perfection, and without any defect (for that only he himselfe can do) yet in truth and sinceritie: for that he requireth of all his members.

Since therefore God hath had such speciall regard in deliue- *Verf. I.*
ring these lawes, we must hence learne, with all reuerence to hearken vnto them, & willingly to beare the admonitions & rebukes that are contained in them, whosoever we be, and whatsoever he is that applieth them and speakerh them vnto vs. And in so doing we shall in truth shewe our selues to beleue, that God is the author of these words, if we can be content to endure that these precepts should be pressed and vrged vpon vs, though by one that is our inferior, and baser in outward respects then our selues. When *Ebud*, a man of meane note, came to a Heathenish king & barbarous tyrant, bringing a message from God, hee arose from his throne to attend vnto it. *Iud. 3. 20.* Yea when wicked *Baalam* was to vtter the word of God vnto proud king *Baalack*, he was commanded to stand vp to heare the parable. *Num. 23. 18.* If then this Heathen king was to giue reuerence vnto the message of God altogether against himselfe, being also deliuered by so wicked a messenger: much more ought we with all feare & thankfulnessse to embrace these lawes, which the most holy God deliuered in his

owne person, and that for the greatest good and saluation of all that receiue them. And this affection was in *Iob*, as he testifieth of himselfe in his 31. chap. 34. ver. that though he was a man of such wealth and authoritie, as that hee could haue made afraid a great multitude, and could haue crushed them by his power: yet the poorest, and most contemptible might haue dealt with him; and if they had seen any fault in him (as who liueth so iustly, but sometimes those that be about him may see infirmities in him?) & had come to tell him that he had broken the lawe of God, he would haue bene quiet and milde, and so farre from fearing them with rough words, as that himselfe would feare before God, and labor to get pardon. He would not chafe with those that brought Gods rebukes vnto him, and say, What haue you to do to meddle with me? who gaue you authority to controll your better? but, controlling himselfe, kept within his own doores, to humble his soule before God, and to seeke reconciliation with him.

The lyke may we see in that holy man *Dauid*, who, though he was a king, anointed at Gods appointment, and a Prophet of excellent gifts, a valiant warriour, and had foure hundred men well appointed wayting on him: yet when *Abigail*, a woman, and meane in comparison of him, came alone, and brought with her the sword of the spirit, the law of God, That it was not lawfull for him to commit murther, and to reuenge his owne cause. What though *Nabal* had done iniury? she denieth not but he was, as his name signified, a foole, and the foole had done foolishly; yet she would know of *Dauid*, whether he might lawfully kill one in his owne priuate reuenge, contrary to the lawe of God.

Now when *Dauid* seeth that she commeth so wel appointed, and brings such strong reasons, and that he could not rush on *Nabals* blood, but he should rush vpon the sword of God; he leaueth off, and thanks her for her good counsell. So that when shee brought the lawe of God for her warrant, this was so good a warrant, as that *Dauid* durst not but yeeld vnto it.

2. Cron.
15.

Contrary to this, was the practise of *Amaziah*, that, when he most absurdly had taken and set vp the gods of the Edomites; and God sent a prophet to tel him that he had dealt foolishly, to worship those gods that could not saue their owne people out of his hands:

hands : hee now, could not beare this, but begins to mocke and threaten. Who, saith he, I pray you, made you of the kings counsell? Are you become a counsellour now to tell the king what he hath to do? hold your peace, least you be smitten.

The Prophet, seeing him to despise the rebuke of God, would not bestow so much labour as to giue him any more admonition : but, well, saith he, I will hold my peace as you bid me; but know that thou shalt surely perish, because thou hast done this thing, and not harkened to my counsell. Though it was foolish and naught in him to do that thing, yet if he could haue harkened to the Prophet of God bringing the law of God, he had bene on the mending hand, and all would haue bene well: but when he would do sinfully, and withall refuse to be admonished, then hee must needs be destroyed. And so he was shortly after, most fearefully, and strangely, by the hand of God: and neither his kingdom, nor his wealth nor any thing, could keepe off the iudgement of God, and destruction from him.

So then, Will we shew that we do in truth beleue, that these be the words of God? then must we, when any man shall presse any of these lawes vnto vs, straightwayes yeeld and stoope vnto them, and then indeed we can say that God spake all these words. But if we begin to shift, and cloake, and colour, and distinguish, then we declare euidently, that our heart is not perswaded that God is the author of them.

Secondly we may learn, not to be afraid or ashamed to stand for them, as also to practise them in our liues, though the Atheists and prophane sinners of the world, mocke and scoffe at vs neuer so much for the same. For what need we be ashamed to maintaine those words, which God himselfe was not ashamed in his owne person to speake? and wherof Christ saith, He that is ashamed of me, and my words, before men in this world, I will be ashamed of him before my father in the world to come. If God had but sent his Angels vnto vs with any Commandement, the glory of such messengers should make vs bolde to defend and maintaine the message: but since God did not send an hoste of Angels, but came himselfe in his maiestie, accompanied with all his holy Angels, wayting and attending vpon him, should not we now giue much
more

more reuerence to those things which he spake? and take much more courage to stand for the maintenance of his commandments?

This serueth therefore exceedingly to condemne their dastardlinesse, that are afraid to keep the Sabbath, or to do any such dutie, because they should be counted Puritanes. But is it not better that men should hate vs without cause, then that God should haue a quarrell against vs vpon a iust cause?

Is it not much better that they should scoffe at vs for good, then that God should plague vs for euill? What a shame is it therefore for vs, that, when we heare wicked heretiques speaking against the law of God, and prophane Atheists breaking his law, and blaspheming his name, we should hold downe our heades, and become mute, as though it were a matter of some great discredit for vs, to speake for that, which God himselfe, in his owne person, hath so highly recommended vnto vs?

3

Thirdly, this serues to teache vs to keepe this law spirituallly, because it is spirituall: for such as God is that made the law, such is that law which he made. It reacheth therefore to the inward parts of euery man, and lieth close vpon his conscience. And indeed in this it doth especially differ from the lawes of men: for they do tye the hand, and the tongue, and the foote, to the good-bearing, and take notice if any of these be faulty against them; but they meddle not with the heart, and make no question of the inward motions of the soule, because man can bring in no prooffe of the breach of such a lawe, neither can he haue any witnesse against the inward corruptions.

Reuels. 2.

23.

But God searcheth the hearts and trieth the reines, and entreth into the secrets of the soule: and therefore he commands to loue him with all our heart, and with all our soule; not contented with such a loue onely, as is declared by the outward behaviour of the body. And so for our neighbour, he commands vs to loue him, not outwardly onely, in salutation, courtesie, and good speeches: but inwardly also as our selues, that is, in truth, constantly, feruently, and without guile and dissimulation. Therefore all the obedience performed to God must proceed from within, and come from the heart, else it shall be no whit acceptable to him: that which groweth

The Preface.

groweth without, if it come not from the roote of sincerity within, shall afford no comfort to our selues: but if we will that our outward obedience bring forth any fruite to our owne soules, or glory to God, we must looke that it haue it beginning from an vp-right, sound, and faithfull heart. Now, then our obedience shall be spirituall, when it proceedeth from the soule, and is done to a good end: but whatsoeuer is done for merit, as the Papists doe, or for vain glory, as the Scribes and Pharises did; this is not spirituall, this proceedeth not from the loue of God, but from selfe-loue: this is a reflectiue kind of friendship, that maketh vs doe something vnto others, that they may recompence vs againe, with the like or a better reward. But then is our obedience true and vp-right, when it cometh from a good heart, with desire and purpose to shew our obedience to God, and our loue to men.

All these words.

God spake not the first commandement onely, nor the second, or third, and left there: but he spake them all; and gaue as strict a charge to keepe euery one, as any one: and no one was vttered by Gods voice, or written with his owne finger, more then other. Whence is to be learned, that whosoever will haue any true comfort by his obedience to Gods law, must not content himselfe to looke to one, or two; but must make conscience, and haue a care to keepe them all and euery one. First, because he that is the author of one, is the author also of all the rest; and he that hath promised a reward for keeping one, hath promised a reward also for keeping all: & he that threatneth to punish the offender, doth not say, if thou breake this, or that, thou shalt be cursed: but he that continueth not in all without exception, is accursed; and liuing, and allowing himselfe in the breach of any one, shall be sure to beare the wrath of God, as guilty of all. For he that doth many good things, and yet alloweth himselfe to be disobedient but in any one thing, stands in danger to reuolt continually, and to become a wicked and open persecuter. As this was Herods case, he did many things according to *Ihons* preaching, and did heare him gladly, and for other duties was reasonable willing to be

Doct.
Reas. 1.
James. 2.
10.
Marke. 6.
20.

C ruled:

Mat. 19.
22.

ruled: but for the seauenth he must needs haue a gappe, and hee kept this for certaine, that let all the preachers in the world say what they would, he would not be brought to leaue his incest, nor to part with his brothers wife. Therefore we see how soone he fell to breake, first, the third cōmandement, in swearing to that light & wanton woman, to giue her whatsoeuer she should aske: and then also he grew to persecute *John*, & cut of his head: so, taking liberty to himselfe to breake the seauenth cōmandement, he cast off all care & regard of the rest. So the yong man in the gospel, he thought himselfe in a good forwardnes to heauen, and indeed he had done many things, & many good parts were in him, so that Christ himselfe did loue him: but when Christ had told him that one thing was lacking, & that he must sell all that he had, and if he did so, he should be no looser, (for he should haue an inheritance) but then he must know where his inheritāce should lie, and whence he must look for his reuēwes, namely from heauē; then he looked sadly, and went his way. He could haue bene content to haue had that inheritāce, that christ spake of, so that he might keepe his earthly possessions too: but if the questiō were, whether he would take heauen, or earth, he chose rather to leaue heauen, then to part with earth. So that he that liueth wittingly and purposely in the breach of any one cōmandement, fallēs away from the rest: as contrarily he that hath respect to all the cōmandemēts, is sure that he shall neuer be confounded. *Pf. 119.6.* And so *Iames* saith, *Cap. 2. v. 10* *He that keepeth all, and breaketh one is guilty of all:* not meaning that if one through infirmity slip into any fault, he was straightway guilty of the whole law, (for it may be truly said, that he, that breaketh all, through weaknes, not allowing himself in it, but striving against it, and crauing pardon, is guilty of none) but this he meaneth, that whosoever seemeth to keepe all the other cōmandemēts, & yet will willingly maintaine, & beare with himselfe in the breach of one, he did neuer performe any true obedience vnto any. Though one be no thiefe, yet if he be an adulterer, or though he be no adulterer, yet if he be a sabbath breaker, he breaketh the whole law. For if one aske him, why do not you cōmit adultery? & he say, because God cōmādeth that I should not, then he would keepe the sabbath also, for they be both alike the cōmandemēts of God: but if it be not because God cōmandeth, then

then he doth not obey the law but serue himse lfe. Therefore he that makes no conscience of all Gods lawes, hath no soundnes and fidelity in him, because he doth not remember that God spake all these words.

The vse of this is first to confute Popish religion, & to prove that they be altogether carnall, & sinfull people, & make no conscience of any law of God; because, for the second cōmandement, they doe wholly allow themselves to break that: for the scope and sume of that cōmandement is, that we should serue God, not according to our owne inuentions, but according to his will: but for their religion, what is it but a meere deuise of mens braines? and what doth it cōsist of, but of the precepts of men? For where doth the word of God teach them to make *Images* lay-mens bookes? nay, doth not God directly call them teachers of lyes? And what warrāt haue they for their Masses, & Pilgrimages, & such other stufte, wherwith their religiō is pestered? Therefore they be hypocrites, & make no cōsciēce of any of Gods cōmādemēts. And most of them haue no care of the sabbath, but haue more regard of their Idole holy-dayes, which the Pope hath appointed, then of the sabbath day, which God hath cōmanded. So, for most carnall professors among vs, who almost is there that regardeth the sabbath and feareth to breake it, any further then the law of man will take hold of them? and some be afraid, least, if it be knowne, they should be reprovēd for it publiquely, and the minister would let them heare of it in the church. But if they could keepe themselves close from the magistrate, & minister, would not most men willingly be following their businesse that day? This is to proclame themselves hypocrites, and that they haue no feare of God, nor regard of him in their hearts. Oh but they hope they are good christiāns, & do keepe the law of God, for they do not steale, nor sweare, nor lie: but do they not know that God spake all these words, and therefore he hath no sound heart, that addicteth not himselfe to keepe them all.

This must teach vs also, that when we see that God doth not blesse vs according to his promises made to those that feare him, then we must examine our selues diligently concerning our obedience to this his law; whether we liue not in some sin, or, whether some old sin lye not in vs, which hath neuer ben repented of:

Use. 1.

Habac. 2.

18

Gen. 35.

3

1. Kings.

15. 5.

Luke. I. 6.

for certainly God layeth no punishment vpon vs, but only for contempt, or neglect of his law. Wherefore when he strikes vs, we must begin to examine our obedience. So did *Iacob* in *Genesis*, when his sonnes *Simeon* and *Leui* had committed that cruell fact, and he was therefore become odious in the sight of the people of the land: then he knowes that there could not be such trouble without, if all were well within. Therefore he begins to search his family, and to see how all things went there, and then he perceieth presently the cause of all these stirs: for his house was stained with Idolatry, his wife had gotten her fathers Idols, and many of his people were infected with superstitiō. Then no wonder though there were such troubles abroad, when there was such disorder at home. Therefore he purgeth his house of all this filthinesse, and burieth all these Idols in the ground, that they might neuer hurt him, or any of his, any more. Also this serueth for the singular comfort of all Gods children, That sith all these be Gods commandements, euen all, as well as one; therefore they shall haue power also to obey them all, as well as one. For that God that hath enabled vs to keepe some, can as well strengthen vs to keepe all the rest: because that power which we haue to obey one, is not from our selues, but from the worke of God in vs. And indeed God doth not giue vs these lawes, that we should imagine we can obey them our selues, but that (seeing our owne wants) we should goe to him for helpe. Why then should not euery Christian hope, to be able to yeeld obedience to God, in whatsoever God commandeth him? As God witnesseth this of *Dauid*, that he was a man after his owne heart in all things, saue in the matter of *Vriah*: for there he sinned presumptuously, his heart was vpriight in all things else. And likewise as it is spoken of *Zachary* and *Elizabeth*, that they were perfect & vnblameable in all things (not that they were quit from all infirmities, or had not their faults as well as other saintes, but they were vpriight and sincere, their heart was true with God) euen so God can & will giue grace vnto all his, to obey euery one of his cōmandements with a true and vpriight obedience. So that no man ought to discourage himselfe, Oh for other things I haue some hope that I shall ouercome them: but I shall neuer get the better of this or that sinne while I liue.

live. Well then, other sins, you hope you can overcome: but whether haue you power to subdue them by any vertue of your owne, or from the working of Gods spirit in you? If you say from your selfe, then you speake ignorantly and foolishly: for flesh cannot kill any sinne, this must be the worke onely of Gods; but if you say that Christ Iesus did giue helpe vnto you against them, why should you doubt of victorie against this? He that gaue you ability to ouer-rule your flesh in some things, cannot he giue the like in all? yea this very mercy, that he hath giuen you a disposition and power to obey him in one commandement, is a sure testimony to you that he will do the like in the rest; so that by humble, faithfull, & feruent prayer you craue this grace at his hands. This therefore which he saith, God spake all these words, is a marvellous encouragemēt to the saints; that therfore, feeling their wants in any dutie, they may goe to god and say, Lord, thou art the author of all these commandements alike, and the keeping of them all pertaineth to me as well as to any other: thou knowest ô Lord that there is no power in me to obey the least of them; therefore I come now for helpe and grace from thee, to make me obedient to all, as well as thou hast to some: so we shall obtaine grace to keepe euery on as well as any one.

I am Iehouab,

THis word signifieth the essence of God, and his absolute perfection in all his attributes. It is expounded in *Hebr. 13. 8. Christ yesterday and to day and the same for euer*, and *Ren. I. 4. he that was, and is, and is to come*. He that is the selfe same in all his properties euermore, as hauing his being in and of himselfe. It declareth, first, Gods eternity, whereby he differs from all creatures; whereas men and Angells, though they be euermore, and so shall haue no ending, yet they be not eternall, for they had a beginning from him, as all other things had, but he from none. Also power, and wisdom, and mercy, and iustice, & such other things which are properties in men and Angells, in him are natures; in vs they are weake and imperfect, in him absolute and perfect. Men and Angells are strong, mercifull, iust, patient, true: but he is strength,

mercy, patience, and truth it selfe: in them these things are qualities, and finite, and therefore changeable: in him essentiall and infinite, and consequently vncchangeable.

Ysa. 1.

Act. 17. 28.

This must teach vs earnestly to seeke his loue, and fauour, which if we haue, nothing can hurt vs, *for in him we liue, move, and haue our being.* Hauing his loue, we haue all power, wisdom, and counsell on our side. If he be perfect in himselfe, and all creatures haue, whateuer they haue, from him, what need we feare (he being with vs) what all the creatures can do against vs? seeing that all their power is deriued from him and vsed at his direction. We see among men, if there be one whose estate depends wholly vpon his landlords courtesie, that may put him out, and begger him when he please, how carefull he is to please him, and haue his fauour, least through his displeasure he should be turned out of all. So is it with all the men on earth, they be all Gods tenants, & that at will, no man holdeth any thing by lease for an houre, our breath is not our owne but his. It is at his appointment what shall become of our soules, and bodies, whether they shall be saued, or damned. And he is such a God, whose anger is an eternal anger, & his wrath an eternall wrath, and his plagues euermore lasting plagues: therefore how carefull and diligent should we be to please him? And then we shew our selues to beleue his power and infinitnes, when it is our greatest care to seeke his fauour.

Dan. 5. 23.

2

Secondly, this is for the consolation of Gods children. Is God the same for euer, and that in his dealing to his children? and hath he heretofore vsed his power for their defence? his wisdom for their direction? his mercy for their comfort? then he will doe the same still to vs also. Therefore when any of his children haue bene brought into great misery, & that for their sins, as *Manasseh* was to that hard case for his great wickednes, yet when he repented & betooke himselfe to prayer, we see God heard him, & holp him both out of his sin, & misery. Did he deale so with him? then the question is whether he be *Iehonab* or not, whether the same for euer without any change. If he be (as sure he is) then he must deliuer vs also, when we call vpon him. But are we sure to be deliuered out of this trouble, & to be set out of debt, or temptation if we call vnto God? This we are sure of, that if we cry to God

he

he will deliuer vs from our sin & from the punishment of it, or if the crosse do hang still vpon vs, he will sweeten it with some spirituall comfort, and strengthen vs that we shall be able to indure it, and so recompence it with heauenly grace, that we shall gaine more in the spirit, then we loose in the flesh. But vnles that we beleeue that God is *Iehouah*, and immutable, all the histories of the scripture are made vnprofitable vnto vs, then we haue no vse, nor comfort of those things which we heare & read: as how God blessed *Abraham*, and deliuered *Iacob*, & did many wonderfull things for his people in former time. But if we hold this firmly, that God is the same for euer, this is sure, that whatsoeuer good thing he did for them, he will doe the like for vs, if we vse the same meanes. So also if any one hath found in himselfe, that at such a time I was in great troubles and terrors, and then I prayed vnto God, and I know that he heard my prayer and helped me. Are you certaine that God did heare you when you cryed heretofore? then you may be farre more sure of this, that if you cry againe he will heare you againe, else he should not be *Iehouah*. If he haue bene yours once, he is yours still, and will be yours for euer.

This is also for the terror of the wicked; Is God *Iehouah*, 3
constant and vnchangeable in his iudgements: then looke what plagues proud persons haue had heretofore, the same shall they haue now, so sure as God is true, vnlesse they repent and get pardon in Christ. Hath God plagued theeues, and adulterers, and profane persons in former times? he is *Iehouah*, let them looke to it, it is his name and nature to hate and plague them that be such, euerlastingly; vnlesse there be repentance on their part, and pardon on his: Likewise can any one say by experience, I fell into sinne heretofore, and then I got a wound to my conscience, a blot to my name, and hurt to my body: then as sure as the Lord liueth, as sure as God is *Iehouah*, without chaunge; so sure make account to speed as ill in sinning now, as you did before. Many that did steale before, and were brought to shame, and could scarce saue their liues; yet when they are deliuered, will fall to it againe, but yet farre more closely, (as they imagine) and with much greater skill in the Trade: and then

then they thinke all shall be well. But who found them out before? did not the righteous God, that will reward wicked men according to their wickednes? Then be sure, that as he hath already shewed his power, iustice, and anger against their sinnes; so vpon like prouocation he will doe the like againe. Let not them looke for better successe in their latter sinnes then in the former, since God remaineth constant, and is both able, and ready to punish them.

So, some haue plaid the filthy persons, and God hath shewed it to men, to their discredit: will they then fall to it againe and think they can hide it? No, they shall not, for God will reueale it. Though they may thinke God will be carelesse of them, yet hee will not be carelesse of himselfe, and his owne name. As sure as he is *Iehonah* that brought them into the pikes before: so sure, if they turne againe to their filthy vomit, he will bring them to shame againe; either in this life, to make them repent and iudge themselves: or if not, then sure in the life to come, where the burden shall be much more heauy, and vnsupportable vpon their conscience, and shall presse them downe to hell. It is a wholesome medicine for such sinners, to come to shame here; that, if it may be, they may be brought to repentance and amendment.

So much for the name of God, *Iehonah*; that he is without change, or shadow of change: what euer he hath done, he will do the same for euer.

Thy God.

THe former argument of obedience was taken from Gods nature, that he was eternall in iustice to punish sinners, and in mercy to reward his children. Now this is from his goodnes, *I am thy God*: almighty indeed I am, infinite, eternall, and perfect; yet so as that I abase my self to take care for thee, to haue a louing heart toward thee, and to be thy father, & to make thee my child, to be thine husband also, and to make thee my spouse; one that haue promised to giue thee all good things, and to remoue all ill things from thee: this is to be thy God: If God had set downe only his infinite maiestie and greatnes, and his glorious and incom-

municable

municable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, That he is our God, and giues vs these commandements for our owne benefit and because he loues vs.

The doctrine hence gathered is, that if euer we will obey God in soundnes, then we must know him to be our God, to haue tender care of vs, to loue vs, and that we shall speed best, when we yeeld most obedience to him. And this reason *Moses* still vrgeth vpon the *Israelites*: Thou must obey him, and heare his voice, for he is the lord thy God, that loues thee, and careth for thee.

Doct.
If we will e-
uer obey
God in
soundnes,
then we
must know
him to be
our God.

Reason will shew this: for if we heare that God is infinite in power, and do not withall knowe that he is our God, to vse his power for our good, then it makes vs feare, because we know not where to hide our selues from him; when we heare his infinite iustice, we quake and tremble: as nothing vexeth the theefe more then to heare of a iust iudge, for then he hath no hope of escaping vnlesse he haue a pardon, and know that the Iudge comes to deliuer him and to do him good. Also when we heare of Gods patience, and goodnes, and mercy: this will be but a vexation to vs, vnlesse we know that he is good and mercifull to vs. This addeth to the grief, To heare that God is good, if we must not feele it. For then the wicked heart objects thus: They preach much that God is mercifull, gracious, &c. But what is this to me, that he is so to others? I am sure he is not so to me, I shall fare neuer the better for it. This vexeth the guilty conscience to heare that such good things are laid vp in store for Gods children, & yet he must taste of none of them. As for a begger, that hath nothing, to heare tell of large possessions, and great reuenues that must be left to such and such a one, this is tedious vnto him, & makes his misery more bitter; and in this case, they count it bootelesse to pray, and as for giuing of thanks they want matter and arguments. So that nothing can moue or allure vs to seeke God, till we know that he is good to vs, and will giue vs saluation.

Therefore if euer we would yeeld any chearfull obedience to *vs* I. God, let vs labour to feele the truth of that which God speaketh, That he is our God, our sauiour, & hath done more for vs then any other can, and therefore we will obey him aboue all.

To this end then we must examin whether God hath wrought those things in vs, which he doth in those whose God he is. As
Ias. 1. 18. first, for God the father, he regenerates, & begets vs anew by the word of truth; trie then whether we haue this note in vs or not. Doth the word of God abide in vs? hath the immortall seed made vs new creatures, & begun to worke immortality in vs? then conclude, sure God is our God.

Secondly, God sheeds his loue abroad in the hearts of his children, and makes them cry *Abba*, father. This is not so in men; they when they beget a son canot beget a child-like affection in him, but oft times the children be rebellious and stubborne: but if God beget a child to himselfe by the seed of his word, he makes him affected to him as to a father. If then we haue this affectiō to God that we loue him as our father, certainly, this is his worke, and we are his children.

Also God the son, Christ Iesus, where he comes he killes sin, he abates our lust & worldlinesse, & workes a fresh spring of grace & holinesse: but if we feele no worke of his death in vs to mortify our sin, then how can we know that he died for vs? If the power of his resurrection haue had no effect in vs for our sanctifying, how can we beleue that he did rise againe for our iustifying? So for
Iohn. 16. 8. God the holy ghost, where he cometh, he cōuinceth the world of sin. Before, a naturall man can say much for his sin, he can defend it, & hath wit to alleage many things for it, & wil hold vp his head in maintenance of it: but when Gods spirit entreth into the heart once, that sets him downe, and makes him he cannot looke vp, till he haue confessed his sin, and craued pardon, & bene ashamed of it throughly. But many there be, that would be thought to haue Gods spirit, yet will not be reprobued: but that is verified of them that is spoken of the foole in the *Prou. 27. 22.* *Bray a foole in a mortar, as wheate is brayed with a pestell, yet will not he depart from his folly.* But if Gods spirit reprove thee, and checke thee for thy sin, and make thee feare: blessed art thou, for God is thy God.

Oh but I am more troubled and terrified now, then I was before. True: and it must be so. For Gods spirit, where it takes place, must needs conuince men of sin. For it is not, as many thinke, a matter of wit, to stand in defence of sin, and to be able to speake
 for

for a bad thing, but it is a matter of lust; for where lust hath dominion, it whets the wit to speake for it, & the diuell helps: but if Gods spirit come once, it driues to a plaine confession, & casts down satans dominion, & then lust ruleth the wit no more. Also the fruits of the spirit are loue, ioy, peace, &c. Then try thy selfe in these things; not by beauty & strength (for a bull or a lyon is stronger then a man, & many other beasts too) but if one haue patience, and gentlenes, & a moderate spirit to adorne his mind, these be sure signes of Gods spirit. Also the holy ghost makes vs able to cry *Abba* father; it makes vs able to breath out our requests vnto God, and to pour out our supplications before the most high; if we haue this spirit of prayer, then it is plaine the holy ghost is ours. So that if God the father haue regenerated vs, & Christ haue killed our sins, & the holy ghost haue made vs ashamed of them, & to confesse them, likewise if it worke in vs loue, & patience, & moderation of our affections, & make vs able to pray vnto God, then God is our God, & this will make vs obey: but if this be shaken, all is shaken, for this is the foundation of obedience. *Gal. 5. 22. Rom. 8. 15.*

But men will say that they haue a faith, and beleue in God: which if they had, it would bring forth obedience, & haue works. For how can they choose but obey God, if they hold this for sure, that God loueth and regardeth them, & will giue them a reward for euery good thing that they do. And this euery one must hold that will say, God is my God.

And here is to be reproofed the iniurious dealing of the papists: who as themselves are iustly debarred from the assurance of Gods mercy, because they rest on their owne merits, so would they deprive all others of the comfort of perseuerance, making this a certaine point of their religion, that no man stands certaine of saluation: and by this meanes they hinder men from cheereful obedience, and cut of all sound thankfulness. *Vs. 2.*

Which brought thee out of the land of Egypt, out of the house of bondage.

NOW he proues himselfe to be their God, because he had done so wonderfull things for them, in their marueilous deliuerance: that though *Pharao* & all *Egypt* was against them, & (which was worst of all) there own vnbeliefe, yet God brake through all, and set them free.

Out of the Land of Egypt.

Doct.

A mercy of
God to be
freed from
dwelling in
idolatrous
places.

THis *Egypt* was a country subiect to much Idolatry & superstition, and therefore exceeding dangerous, to dwell in, *Ezek.* 20. 7. 8. In which respect *Rome* is compared vnto it, as to *Sodom* for filthinesse, *Apoc.* 11. 8. Hence we learne, that it is a great fauour of God, to be deliuered from Idolatrous places. Though they had enioyed there, as great commodities for their bodies, as they were pressed with burdens and bondage, yet this were a preferment, to be drawn out of such perill for their soules, *Ioshua.* 24. 2. 3. reckons it among the principall, and memorable mercies of God to *Abraham*, that he brought him out of *Ur* of the *Chaldeans*, where his auncetors serued strange Gods: yet it was a country very fertile, and delightfull; wherein his kindred and acquaintance dwelt, & his owne native soyle, wherein he had bene borne and bred. For they that conuerse and abide in such places, are in danger to be corrupted with that pestilent cōtagion, *Apoc.* 18. 4. as these had bene, as appeareth by the golden calfe which they were so ready to make in the wildernesse: or else they must dayly vex their owne soules, and be vexed by others, as *Lot* was for their corporall vncleannesse in *Sodome*.

Vse. I.

And therefore iust cause haue we to magnifie the name of our gracious God, who hath freed vs from as great a perill with lesse difficulty and more ease. We are translated, out of *Egypt*, and *Babell*, yet without trauaile or iourney. Our places are swept from that vncleannesse at home, and *Ierusalem* is come to be situate in our land amongst vs.

Vse 2.

This also serues much for the reproof of them that only looke to their bodies & presēt estate, without any regard to their soules: and therefore whether soeuer their cōmodities leade them, there they plāt theselues. Be the townes or families neuer so superstitious, that is not respected: so that gaine and honour may arise to them from thence, there they will dwell; and there they will match their children. But *Abraham*, *Gene.* 24. 8. was most carefull to auoid this, as appeareth by his charge to his seruant, Beware thou bring not my son backe to the country, from whence I came.

One

Out of the house of bondage.

IN that God deliuered them from this bondage, notwithstanding the extremitie of it, this doctrine is gathered, That whatsoever miserie Gods children be in, yet hee will deliuer them: for this is not written for them, but for vs.

They were vnder a long and strong affliction for many yeeres space, vnder tyrants, that whipt their bodies, and scourged them, and put them to labour aboue their strength, and (which was a most intolerable vexation) made the parents drowne their owne children. None euer intreated any so spightfully as they were vsed, yet we see God deliuered them. So in the Psalm hee saith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor money, for of that they are oft times bare enough, nor friends, for sometime they haue none, neither yet their strength, for they are often weakned & brought full lowe: but God will deliuer them. Let men get righteousness, and faith, and the spirit of prayer, though they were in anyron fornice vnder *Pharoh* his tyrannie, in an house of bondage: let them but crie, and from thence God will deliuer them.

So in *Esters* time, a wonderfull affliction it was, that the day of execution was appointed, when all the godly should be put to the sword, not one to bee left aliue. But now when they could crie vnto God, and had none else to goe vnto but him, and him they would goe vnto, and trust vpon him, knowing that he could helpe them if he would, and would also for his promise sake deliuer them: then we see, the day that was appointed for their sorrow, turned to their ioy; that which was thought to bring destruction vpon them, brought destruction vpon their enemies; and the day of their most extreame captiuitie, proued to be the day of their most ioyfull deliuerance.

And it must needs be so: for else God should loose the end of his corrections, for hee corrects them to make them partakers of his holinesse. But if hee should suffer them to pine away, and to eate vp their hearts with griefe, this would not make them more holy, but more sinfull; and therefore he saith, hee will not let the

Doct.
God will deliuer his children out of all miseries.

Psal. 34.
19.

Reason.

Heb. 12.
10.

Psa. 125. 3. rod of the wicked lye alwayes vpon the righteous, least hee put forth his hand to euill. Noting, that if the godly should be too much afflicted, they could not hold in, but would turne aside to sinfull courses: but God will none of that, for then he should misse of his intent. So he speaks in another place, *Esay. 57. 16.* that he *will not alwaye chide, least the spirit should faint before him:* Shewing, that if hee should not moderate the crosses of his Saintes, they would faint, and perish vterly, and then hee should bee the loser.

If a man, in taming his Colt, should breake his backe, or otherwise spoyle him, the maister should not onely hurt his beast, but also hinder himselfe: in like maner when God comes to his owne elect, which before their calling are (as *Iob* speaketh) *Job. 11. 12* *wilde Asse colts*, vntamed, and vnruely; hee will master them, and humble them, and make them stoope, but hee will not breake, *Heb. 12. 9* destroy, or consume them: for then the dammage were his owne, he should crosse his owne purpose, which is, to bring them to life.

Therefore Gods children may bee assured of comfort, and a happy end shall followe an vncomfortable beginning, a ioyfull deliuey shall come in stead of a grievous seruitude.

Vse. I. The vse of this is, to teach vs neuer to faint vnder our crosses and troubles; be they what they will bee, neuer be discouraged, God is *Iehonah*, that can helpe, though men will not; yea though all were against vs, as *Pharaoh* and the *Aegyptians* were against *Israel*, and none would moue the hand to aide vs, yet his helpe is sufficient to preuaile against all. For, hath God deliuered vs from the yoke of sinne and Sathan, and from the bondage of vnruely lustes? and shall hee not bee able to set vs at libertie from weake men, that can onely oppresse our flesh?

Hath hee removed the tyranny of sinne, which would haue damned our soules? and cannot he giue vs refreshing from the misery of our bodies? If God deliuer from sinne, death, and hell, neuer faint, as though he could not rid vs from outward afflictions: if hee haue overcome the greater, the lesser shall not withstand him. God gaue vs freedome from those things that are simply euill, (as sinne is) and the cause of all ill: then it is easier to succour

succour vs against those which are not in themselves, and of their owne nature euill, but often are turned into blessings.

So that if Christ haue washed vs from our sinne, the worst and forest enemy, (for all the world cannot washe away one sinne) then neuer feare these lesser matters.

Oh but this makes mee doubt, whether I am Gods childe or not, because I haue such long and fiery troubles: if God loued mee, would hee afflict me thus? Then looke to this people here, they were the best Nation vnder the Sunne, and none so good as *Israel*, euen then, when they were thus pressed vnder *Pharaohs* crueltie. All other people were but as thornes, they were the Rose: other were but harlots, they the Lordes Spowse; yet they were afflicted, and that indeede to keepe them from vngodlinesse and worldly lustes, and consequently their owne damnation. So that outward ease is no sure signe of Gods fauour: els none should haue bene so much in Gods fauour, as the Sodomites, and Cananites, for they had all the ease, wealth, and outward prosperitie of the world. And before the flood, *Caynes* children had all the glory of the world on their side. They found out Musicke and keeping of cattell, and other artes, and all must be beholding to them. But it is no matter, let vs keepe Gods fauour, let vs feare him, and pray vnto him, and then our long and strong crosse shall bring long and strong comforts.

Secondly, let vs learne hence, to prepare for crosse, since Gods childre may be sore afflicted: else little do we know how they will sting vs when they do come. It is our best course therefore to get wisdom, while the price is in our hands, to labour to get patience, & to acquaint our selues with God, that wee may seeke to him, and waite for deliuerance at his hands. For that makes crosse so tedious and grieuous, when they hit vs on the bare: whereas if we had patience to beare them, and faith to empty our hearts by prayer, they would bee easie. Nothing makes afflictions so burdensome, as when they meete with an heart in which remaineth some sinne vnrepented, or some passion vnsubdued. But if with faith and patience wee would yeeld our selues to Gods will, wee
should

Esa. 53. 7. should be as quiet as Lambs, as Christ was, *As a sheepe before her*
shearer, dumbe, and answered not a word. So *Paul* in the *Acts*,
Act. 21. when they perswaded him not to goe to Ierusalem, said, *What doe*
you weeping, and grieving mine heart? I am readie to die for Christes
sake at Ierusalem. Hee could bee content to giue his flesh to bee
 13. whipt, and his body to be imprisoned, yea, and his life also to be
 sacrificed for Christes sake. Nothing could bee too much or too
 deare to bestow vpon him.

Prepare therefore for crosses, and wee shall bee able to beare
 them. But if wee goe on in a fooles paradise, and thinke, indeede
 this world is a vale of teares to others, but to me it shall bee a place
 of pleasure; they must haue trouble, but I must haue ease: then,
 whē, in stead of ioy, we find griefe that we looked not for, and we
 dreamed of credit, but there comes nothing but contempt; wee
 imagined that God should lift vs vp higher, and higher, and hee
 casts vs downe lower and lower; this casts vs into such desperate
 passions, that we are neither fit to serue God nor man.

All this would bee helped, if we could thinke Gods children
 haue in all times suffered afflictions, it is the lot of the righteous,
 and I must looke to taste of the same cup, and therefore labour
 before hand to get patience, and to trust in God, and to looke for
 helpe at his hands, Then wee should bee like *Moses*, that in all
 those trials, when others were at their wits end for vexation and
 feare, was quiet and still, and God deliuered him out of all, as he
 will doe vs also, if we will (as he did) patiently rest vpon him. So
 much of the Preface.

Now



The first Commandement.

Now follow the commandements, where-
of the first is contained in these words:

Exod. 20. 3. *Thou shalt haue none other
Gods before my face.*



From the inferēce, that God will haue them
therfore keepe this cōmandement, because
he had deliuered them from the bondage,
& slauery of *Egypt*: we learn, that the more
goodnes God exerciseth towards vs, the
more neerly we are to cleaue to him. *Deut.*
IO. 14. 15. Behold, heauen, and the heauen of
beauens is the lord thy Gods, & the earth with all that therein is: not-
wistanding the Lord set his delight vpon thy fathers to loue them,
and did choose their seed after them, euen you, aboue all people, as ap-
peareth this day &c. V. 20. therefore thou shalt feare the Lord thy
God, thou shalt serue him, thou shalt cleaue vnto him, and sweare
by his name.

The more
goodnes
God exer-
ciseth to-
wards vs, the
more neerly
we should
cleaue to
him.

This serues to teach vs, that as they were to be stirred vp to *Vs. I.*
obedience, for their deliuerance by *Moses*, so we much more for
our redemption by *Christ*: as we are also taught, *Luke. 1. 74.*
That we, being deliuered out of the hands of our enemies, should serue
him without feare all the dayes of our life, in holines, & righteousness,
before him. For that is more excellent then the deliuerance out
of bondage, by how much the state of vnregeneracie is more
griuous, then their corporall thraldome.

In that men tyrannized ouer them, in this the diuell, sinne,
and death: there the body only was tormented, here body and
soule: there was some intermission, this is perpetuall, day, and
night

E



night: there death made an end of their miserie, here it begins it.

Then it reprocues them, who the more they bee freed from outward misery, the more they be in slavery to their inward corruptions, and lesse subiect to Gods holy will. And therefore the Prophet *Ierem. 5. 5.* complaineth of the great mē, that they were the greatest rebels against God: he tooke off the yoke of want and misery, and they shooke off the yoke of obedience.

Thou shalt haue none other Gods but me.

THe drift of this Commandement is, that we should sanctifie God in our hearts, and giue him his full priuiledge aboue all his creatures.

First of the negatiue part: To haue none other Gods is, not to haue any thing whereon we set our delight, or which wee esteeme, more then God. The Doctrine from hence is, that we must suffer nothing to withdraw our soule, or any thing in our body, or soule, from God. For whatsoeuer withdraweth any thing in vs from God, that is a strange god vnto vs. That is eueriy mans God, that eueriy mans hart is most set vpon. Whatsoeuer the mind of man is more carried after, then the glory & seruice of God, that is another God to him. As, for matter of comodity: If a man set his hope, and his trust, & his hart vpon his wealth, this is Idolatrie. As in *Iob. 31. 24.* *If I made gold mine hope &c.* So the rich man, in the Gospell, made his wealth an Idoll, because he trusted in it, & did worship to it: for here hee speaks of the inward worship of God in the soule. If one then rely vpon wealth, and thinke himselfe safe when he hath it, and vndone if it be taken from him: this is to make goods his Gods, gold is his hope. For if his hope be gone with his goods, what was his hope before? If when his riches depart, his confidence also departs; did he not say to them afore, *Thou art my confidence?* So couetousnesse is called Idolatry: not that men bowe downe their bodies to it: but, (which is worse) their soules and affections, their wit, memory, vnderstanding, yea all their faculties stoope to that; which should onely stoope to God. So that he that lones riches aboue measure, and sets his hart vpon earthly things; is one of the worst sort of Idolators.

Doct.
Nothing
should with-
draw vs, or
anything in
vs fro God.

Lu. 12. 19

Col. 3. 5.

In like maner, pleasure, and what other thing soeuer a man hunts after, more, then after Gods glory, is another God vnto him. As the Apostle speakes of some voluptuous persons, who would haue thought it an iniury, if one had tolde them *Phil. 3. 19.* that they worshipped not God, but their belly: for they, no doubt, tooke themselues to bee professors of Religion, and seruants of God, as well as the best; howbeit the Apostle sayth in plaine wordes, that they made their belly their God. For though they did not kneele downe, and holde vp their handes to their belly, yet they set themselues more earnestly to feede themselues, then to glorifie God; and were more grieued, if they were pinched in a matter of victuals and good cheare, then to see the name of God dishonoured, and blasphemed, or any sinne committed. So those that giue themselues wholly to Hunting, Hawking, Dicing, Carding, or any such vaine practises, they make these thinges their God. For they are more glad when these thinges are effected according to their desire, then if any thing bee brought to passe for Gods honour: and if they bee crossed in any of these thinges, they are more vexed, and troubled with it, then for swearing, or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods lawe is violated. So *Ierem. 17. 5.* to trust in any fleshly thing is Idolatry: for, saith hee, *Cursed be he that maketh flesh his arme.* Why may he not doe so, and serue God too? No, sayth hee, hee *will draweth his heart from God.* So that looke how much any one relyeth vpon earthly thinges, so much he forsakes God: and in what measure he placeth his confidence, in any thing else, in that measure he remoues it from God.

All these vngodly men then bee worshippers of false gods, and make those vaine thinges Idols to themselues. So euen *El* was said to honour his sonnes, more then God. Though he *1. Sa. 2. 29* were a good and holy man, yet being too indulgent to his children, in that he contented himselfe onely to haue admonished them for their faultes, and did not proceed to punish them; when admonition would not preuaile, (as became him beeing a Magistrate) he honoured his children more then God.

Yet he did honor God, and was a good man: but through infirmity, and too much loue of his children, he was borne away from that care of the glory of God that he should haue had; and so did beare with them more then he ought to haue done: and this was that sinne for which God did, both in word re-
proue, and in deed correct him.

Vse. I.

Hab. 1. 16

The vse of this is, first, to reprove all ignorant men, and vnregenerate persons: it is certaine they haue other Gods. For euery vnregenerate man depends, either vpon himselfe, or some other thing else, neuer vpon God: as he saith of such, *they sacrifice vnto their nets*, not that they did offer burnt offerings vnto them: but because they got much wealth by violence, they thought their riches came from that, and therefore imagined that God did not provide for them, but that they had provided for themselves; & so did not thinke themselves beholding vnto God, but vnto their owne hands that could find meanes to get these outward things. So that euery carnall man sets vp himselfe, he doth nothing but seeke & serue himselfe, and therefore is his owne Idoll, and another God vnto himselfe.

This serues also to humble Gods children daily with the consideration of it: for who liues so holily that doth not sometimes feare men more then God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things?

Vse 2.

Lnke. 14.

Secondly, that we may keepe this cōmandement, we must learne to vse all outward things, as though we vsed them not: that so our minds and affections, and iudgements, may be ready to serue God, & we may also presse to do his will. For who-
foeuer sets himselfe to roote in the earth, & to lust after worldly things, his hart will be so occupied, & forestalled therewith, as that, if he be called to any seruice of God, he must say, *I haue married a wife I cannot come*: my farme and mine oxen will not let me come: & al this while he sets vp a strange God. But then shall we attaine to a sincere (though not perfect) obedience to this cōmandement, if we can come to deny the world, and neuer to trust to these things, when we haue them (for the abundance of them cannot helpe vs without Gods blessing) nor to
be

be discouraged, and cast down, though they be all taken away: because the want of them, shall not hurt vs, if God be with vs: for we liue by his blessing, and therefore we must set our selues onely to rest on him, and not to leane to any creature.

Before my face.

BEcause this is the most spirituall cōmandement, and doth most presse vpon the heart, and we are most ready in this matter to dissemble with men, and to deceiue our owne soules, therefore God doth more neerely vrge it, and saith, Before me.

Hence we learne, that it is not enough so to behaue our selues, as that no impiety breake forth from vs before men, but we must looke to our hearts, and see that none come in Gods sight. For a man may preach and exhort others to the loue of God, & yet if he do this for vaine glory, & not for Gods glorie, to get promotion to himselfe, & not saluation to Gods people, he at that very time sets vp an Idol in his heart. For God searcheth the heart. Therefore *David* saith to *Solomon*, See that thou serue God with an vpright heart: or else, for all thine outward obediēce, thou shalt do as good as nothing. For God hath a speciall regard of the heart, and doth as well discern the most secrete things of the soule, as any man doth the outward actiōs of the body. So *Jeremie*. 17. 10. *Is the Lord search the heart.* God doth not looke on the outside onely, but on the inside also. Shewes cannot deceiue him. If we say, and sweare, and protest neuer so much that we loue and feare him, and this be not in our soule, it is not before his face: but in his sight there is nothing but hypocrisie and dissimulation. For men first looke to the outward behauiour, and hence descend to iudge of the heart: but God first approues the heart, and then the outward action. If we see good things outwardly, we are bound in conscience to thinke well of that man: but God will first see vprightnes, and then he will account well of the practises that we do outwardly.

This then overthroweth them, that thinke if they can carry vs. I. themselves that men can not blame them, then all is well: wher-

Doct.

We must not only carry our selues holily before men, but our hearts also must be vpright in Gods sight. 1. Cron. 28.

9.

Ierc. 4. 14 as this is nothing. For God saith, *Cleanse thine heart from iniquitie, O Ierusalem, that thou mayest be saved.* No outward washing can doe any good, vntill the heart be first well and thoroughly cleansed.

Secondly, this teacheth vs to carie our selues warily, and to feare as well secret, as open sinnes, because all secrets are open to God, and euery hidden thing is manifest before his face.

Iob. 3 I. I. This Meditation helped *Iob*, that he would not allow so much as a wanton looke, or by-thought; for he considered that God beheld all his wayes, and told all his steps, neither could he be deliuered from his highnesse. If God had seene them onely, and not taken any great notice of them, it had not beene so much: but as he saw them, so hee kept them in such a remembrance, as that according thereunto, *Iob* should receiue his reward. In this regard, *hee made a conenant with his eyes*, and did walke in feare circumspectly, and would suffer no vanitie, or filthinesse, to enter into his heart. But the want of this perswasion, that God lookes alway full vpon vs; is the cause why men haue so many couetous, so many craftie and cruell thoughts, such impure cogitations: yea, men are now come almost to this height of Atheisme therby, as to think & say, that thought is free. But they shall finde, that though it bee free from men, it is not free from God; and that they shall be lyable to the sentence of euerlasting death and condemnation, before Gods iudgement seate, vnlesse they bee as carefull to cherish holy thoughts within themselues, as honest actions; and as diligent in purifying their hearts in the sight of God, as in walking ciuilly in the sight of men.

Thought is
not free.

The affirmatiue
part of
the first
Commandement.

To know
God,
Doct.

So much of the Negative part of this Commaundement. Now followeth the affirmatiue.

Wherin we are comanded 4. especial things, *Viz.* To know God, to loue him, to feare him, to trust in him. If we haue these things in our hearts, then God beares the sway there, and is the chiefe commander of our soules & bodies. And first of knowledge. This Commandement enioyneth euery man to know God, according as he hath reueiled himselfe in his word, both in essence, persons, properties, and actions: and according to
this

this knowledge to compose his actions. As in *Iob. 17. 3.* Christ saith, *This is eternal life, To know thee, and him whom thou hast sent, Iesus Christ.* He that knoweth God in Christ, hath the life of grace in him, which is called eternall life, because it hath it beginning from that life, which shall neuer cease, but encrease to an everlasting perfection. For if any one doe thus know God, how can hee choose but loue him, and trust in him, and feare him, and doe euery thing that he commandeth? *Psal. 9. Those that know thy name will trust in thee.* So that the cause why men put their confidence in God, is, for that they behold his power, truth, iustice, and all-sufficiencie: and these will neither put their confidence in any meanes, how lawfull so euer, nor yet fall to them that are vnlawfull.

As for others that do not know him, they trust in the meanes when they haue them, and murmur against God when they be deprived of them. *1. Chron. 28. 9. Dauid saith to Salomon, My Sonne, know thou the God of thy fathers, and serue him with an vp-right heart, and a willing mind.* This is the groundworke of all Religion, and the foundation of true pietie, to know God: for till we know him, we can neuer yeeld any faithfull seruice vnto him. Whereas whosoever knowes God aright, that he searcheth into the heart and secret imaginations of the soule, will take heede how he doth dissemble, and therefore he will strue to get an vp-right heart, and hee will serue God with a willing mind. For why doe men so willingly serue great personages, and are readie to imploy themselves in their businesses? but because they thinke, that hence they shall haue honour, and credit, as a reward of their seruices. If then wee did faithfully consider, that God giueth such excellent wages, as that no man can giue the like, (for what doth hee not bestow on them that feare him? Hee giues them his Sonne, hee giues them his holy spirit, and grace in their hearts, he giues them the blessings of this life, and eternall in the world to come) wee would surely serue him with a willing mind.

But on the contrarie, the cause and fountaine of all disobedience against God, is, because there is no right knowledge of God. As *Hosea* complaines in his *4. Chap. ver. 2.* that *they lie,* *Hos. 4. 2.*
they

they steale, they commit adulterie, and blond toucheib blond. But what was the cause of this confusion? Because there was no knowledge of God in the land: & where men know not God, what can be looked for else, but all impiety against God, all vn-righteous dealing against men.

vs.

This plainly reproues all ignorant persons, that know not how many persons there be, in the Trinity, or at least they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his name, nor pondered on his truth, iustice, power, mercy, and such like things. These may brag of loue, and faith, and hope, and confidence, & patience: but they haue none of them, for all good things flow from this, that we know God. Therefore *Paul* saith 2. *Thessa.* 1. 8. *that God will come with thousands of his Angels in flaming fire, rendring vengeance to all those that know him not, neither obey his gospell.* These things follow close; Doth not one know God? then it is cleare he doth not obey his gospell, he makes no conscience of it. Therefore an ignorant heart is alway a sinfull heart: and a man without knowledge, is a man without grace: and this ignorance is so foule a sinne, as that it shall be sufficient to bring Gods vengeance vpon them: and how light account soeuer men make of it, God will condemne them for this, that they remaine ignorant of him: for sure it is that such men neither can nor will haue regard to his commandements.

vs. 2.

And on the other side, this must stirre vs vp to call for wisdom, and to cry for vnderstanding, to seeke for it, and to dig for it, as for gold, & pretious stones, We must often read Gods word, and conferre and meditate vpon it: which if we do, it will giue vs vnderstanding, & then we shall see Gods properties, his goodnes, his loue, his ability, & readinesse to helpe vs, and so we shall be effectually drawne to trust in him. And indeed this often meditating, and thinking vpon Gods word, is the next way to make vs like God, and to renew, and repaire the image of God in vs. For, by seeing Christ in the gospell, we are changed from glory to glory, and the more we know him, the more we increase in being like to him. So long as we know

2. Cor. 3.

18.

in

in part, we are like in part: but when we shall have perfect knowledge, then we shall be perfect in holiness, & perfect in righteousness, as he is perfect. As 1. John 3 2 he saith, *Now it appeareth not what we shall be: but when he shall appear, we shall be like him.* And why like him? because we shall know him as he is. So that the perfectiō of knowledge, will bring the perfection of holiness; and the more we increase in knowledge, the more all good things will increase in vs: and if our knowledge were once perfect, we should be perfect, without weaknes, or infirmities.

The next duty is loue. That we must *love God with all our hearts, and all our soules*, as is commanded, *Luke. 10.* The reason is, because he is that *Iehouah* in whom we liue, we moue, and haue our being: he is our God that giues vs all good things, and can onely free vs from all sinne, and misery: therefore we are bound to settle our whole loue vpon him. And indeed this is the chiefe duty, and the best fruite of knowledge. For this worketh all chearefullnesse to obey, cōstancy in obediēce, patience in our sufferings, & procureth acceptatiō from God, for all our seruices. But because it is so plaine a duty, as that no man will deny it, it is best for vs to shew some markes, whereby we may see, in what measure we haue attained to loue God.

The first may be, how we delight to meet God, in the meanes wherein he hath appointed to meete vs. For in what measure we can offer our selues to God in those things, wherein he offereth himselfe to vs: in that measure we loue him. If we be willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and as it were to conferre with God. If we be desirous to come to heare his word, wherein we may see his wisdom for our direction, his mercy for our comfort, his power for our defence, and for the subduing of our sinnes, and his riches to make vs rich, and supply all our wants, then we do indeed loue God: and the more we can reioyce in these things, the more we loue God; and the lesse we delight herein, the lesse we loue him. So for the word and sacrament, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his body and blood: would we then

Markes to
know whe-
ther we loue
God or no.

I

F

try

try how we loue God? we may try it by examining what desire we haue to these things; Would we come to this bāquet of the heauenly king, to eate the body, and drinke the blood of his sonne, that is set before vs, rather thē to the table of an earthly King to taste of such cheare as he can make vs? then this affection is truly in vs, because wee haue a sound delight to come where he is. For in these meanes God doth offer himselfe vnto vs, and commeth to abide with vs; as Christ saith, that hee and his father will dwell with vs, and the holy ghost also will come into our hartes.

Joh. 14. 23

2. The second note whereby we may trye our loue to God, is obedience. As Christ saith, *John. 14. 20 He that loues mee keepea my Commandements*: he then that keeps Gods commandemēts best, loues God best. But if any one say, that he loues God as well as the best, and yet will deale falsly, and lye, and dissemble, and let his heart runne after his couetousnesse; if no good communication proceed out of his mouth, but onely froward, and wanton, and vaine speeches: let him knowe assuredly, he deceiues himselfe, and the loue of God is not within him. The loue of God, wherefocuer it is truly seated, will cause obedience vnto God.

If one should say, he loued the King as well as any subiect, and yet would alway be either praistiling or inuventing treason, could we belecue him? No more may wee beleue, or once dare to imagine, that those that commit wickednesse, and walke in the pathes of vnrighteousnesse, either are, or can bee, the friends of God. Nay, so farre as a man allowes himselfe to doe any thing contrary to the Commaundements, so farre hee is a hatefull person and an enemy to God, *He that bath my commaundements, and keepea them,* saith Christ, *hee loues mee.* *John. 14. 21.*

3. A third note, whereby we may discerne our loue to God, is the loue we beare to his seruants. *1. John. 5. 1. He, that loues him that begets, will loue him that is begotten of him.* If then wee finde in our hearts a good affection vnto Christians, because they are Christians, without any respect what they haue beene, or may bee vnto vs: if wee esteeme of them, because they beare a loue

a loue to Gods word, and haue the vertues of Christ shining forth in their linessas, loue, patience, meekenesse, temperance, and such like: it is an vndoubted testimony, vnto vs, of our true loue to God.

A fourth marke is, If wee loue his comming, if wee can willingly desire the appearance of Christ to iudge the quicke and the dead. For whatsoeuer our heart is truly set vpon, we cannot but bee exceeding desirous to haue it with vs. Loue is such a band, as doth tye and drawe the minde vnto that which is loued. And therefore when *Paul* felt the loue of God shed abroad in his heart, hee desired earnestly to bee dissolued, and to bee with Christ. So likewise in the *Reuelation*, 22. 17. the Spirit and the Bride say, *Come Lord, come quickly.* And euen in the naturall marriage, in which the loue is much more weake, and slender, this is manifest, that if the wife loue her husband, when hee is gone farre off, shee will bee very desirous of his returne. If this bee so in this marriage (where there be many infirmities and crosses) that they long, and wish for the companie one of another: how much more in the spirituall? where there is perfection already on the one partie, as that he is full of loue and mercie, and will likewise free the other partie from all miseries, wants and infirmities, (when they shall bee ioyned fully together) and fill them full of all vertues and graces. In this marriage, I say, how can one choose but long after this perfect and happy meeting? How can he that hath any loue and assurance of these things, stay himselfe? but hee shall bee ready to flye vp into heauen, and the flame of his desire will burne about the cloudes, to wish that God would come and dwell with vs. If the wife should say, I loue mine husband as well as any, but yet she cannot endure to heare of his comming home, and it would make her sicke to be sent for to him, or to vnderstand that she should shortly meet with him: who doth not see that this were meere dissimbling. & no true loue indeed? for, so farre as a wife doth loue her husband, so farre she will desire his companie. So if we will beare others in hand that we loue God about all, and no man loueth God better then we, and yet

neuerthelesse haue no desire to come at him, neither would haue him, by our wills, to come at vs: what loue is this? it is very weake, or none at all. We must therefore pray and endeuor, that we may long, and wish for the comming of Christ. For God hath giuen this to others of his children, that were as weake as we, That, when they did thinke of their good estate and freedome from all sinne, and misery, as also of the perfection of al happines which they should enioy in the life to come, they were so inflamed in their hearts as that they vehemently desired his presence, by which they should be deliuered from all their woes, more then any woman could desire the coming of her husband.

3 The fift and last note, whereby we may try our loue to God, is, to consider how we stand affected to that which hee hates. True it is, that we may loue a man vnfaignedly, and yet not hate all that he hates, because his hatred may be vniust, or he may exceed in the measure thereof: but God, as we know, is perfect, & hates nothing, but that which is hate worthy, and abhorreth none but those that deserue to be abhorred. Therefore we must try and see how we stand affected to the world. For the Apostle saith, Hee that loues the world is an enemy to God, and 1. *Iohn* 2. 15. For as well he that loues that which God hates, as he that hates that which God loues, opposeth himselfe against God. Also we must see how we hate couetousnes, malice, pride, filthinesse, falshood, & such like, for all these things God hates, But if one be so farre from abhorring lying, as that he himselfe will lye; and so farre from hating flattery, as that himselfe will flatter, and speake faire before mens faces, but depraueth them behind their backes; if one be so farre from hating vnthriftines, as that he will be a gamster, & spend those things idly, and wastfully, which God gaue him for a better end, and for which he must shortly come to a reckoning before his iudgement seate: he that walketh in these, or any such waies, it is plaine, that he hates not that which God hates, and therefore doth not loue God.

The feare
of God.

The next duty here commanded is the feare of God: which also proceeds from knowledge. For as the sight of Gods goodness,

nesse, & mercy, and truth, will inflame the heart with a loue of him : so if one consider his greatnes, power, and excellency aboue all his creatures, this will strike his heart with a wonderfull reuerence, and a great feare of his Maiesty.

But, for this feare, an obiection must first be answered. For *1. Iohn 4. 18.* he saith, *Perfect loue casteth out feare.* And *Luke 1. 74.* *We are deliuered from all our enemies, that we might serue him without feare.* To this we answer that perfect loue casteth out a slavish feare indeed, & such as is in the diuels, who tremble before God, but so, as they runne from him ; such as is in wicked men, when the threatnings of God arrest their euil conscience, and summon their wicked hearts, and draw them before Gods iudgement seate, and make them therefore not to loue Gods word and the ministry, but to hate it, and cast of all care of godlinesse, and religion from them.

But it is true, that whosoever loueth God, cannot chuse, but in the same measure also feare him. For the spirit of God that perswadeth them of his fauour, and worketh loue, will declare his power, and greatnes: which will worke a feare, and awe of him. It casteth out therefore the hellish feare, that makes one fly from God: but it causeth that holy feare, that makes one more carefull to come vnto him, and to worship him. We must then loue God with our whole hearts, and soules, and minds, so that we feare nothing but in him, and for him; and that with such a feare, as must draw vs vnto him, and yet terrifie our hearts from committing any euill against him. It must be a feare mingled with loue and confidence, that must be holy, and crucify, and restraine all ill affections and desires. This is commanded, *Esay. 8. 13.* *Sanctify the Lord in your hearts, and let him bee your feare, and your dread.* The occasion of this precept was this;

Before in the chap. he shewes that there were stirrs, and rumors of wars in the land: the people, & king, and all did shake, as leaues shaken with the wind, by reason of the great feare which was in them. Now then here hee brings a medicine, that will make them still and quiet: for the cause of their false feare was, because they were emptie of true feare, and they were so exceedingly troubled with men, because they could

not looke vp vnto God. But in the 12. V. the Prophet saith, you that be Gods children, do not you feare their feare. Feare not you the feares of wicked men, for they feare nothing but pouerty, and outward disgrace, and a temporall death: these be base feares, and not worthy that the hearts of the children of God should be taken vp with them, being but trifles: feare not these things then, nor yet them (that is wicked men) feare neither the feares that wicked men feare, nor yet them themselues. But now because the heart of man will feare something, and vnlesse it be very well armed, it will feare man, and the feares of many; therefore he sheweth a meanes how to keepe vs from all infection of such foolish terrors, and that is, to sanctify God in our heart, and to let him be our dread; that is giue him the praise of his power, mercy and truth, and of all his attributes: and then he shall be our dread. For he that will giue God the praise of his power, will neuer feare the wrath of man, for he knowes Gods power is more able to helpe, then mans is to hurt. He that giues him the praise of his mercy will not faint in any necessity, for he knowes that Gods mercy will supply all wants. And he that giues him the praise of his truth, will not be discouraged for any danger, because God hath promised to sustaine him in all, and to deliuer him out of all.

This is then to feare God with all our hearts, To feare him onely, and neither to feare wicked men, nor the things that they feare: for so farre as we do feare either of these, we breake his comandement, & our hearts are void of the true feare of God. So *Luke. 12. 4. 5.* Christ saith, *Feare not them that kill the body, and after that are not able to do any more:* But I will forewarne you whom you shall feare: *Feare him, that after he hath killed, can cast into hell.* Where it is said (*that can kill the body*) it is not to be vnderstood, as though any man had any power in himselfe to kill it, but God giues them leaue sometimes; and by his permission, (for the humbling of his children) they are able to kill them. As if he had said, this is the nature of men, that if they see any growe powerful, & great, they are afraid, and thinke, *How shall we escape? how can any be free from danger; when such persons are set vp?* But why should you be so troubled at their promotion? or why should you be afraid? When they haue done their

their worst, what can they do? the most is to trouble you a little, & to send you out of this house of clay to heauē: they can go no further, but to the killing of the body. But if you wil feare profitably, and so as you shall be the better for it, I tell you whom you shall feare, and I repeat it againe, that you may the better marke it: I say, *Feare him, that after he hath killed the body, can kill the soule too.* And if you feare him, you need not feare men: for this true feare will cast out all false feare. So, *Eccles, 12. 13.* the holy ghost saith, *that this is the end of all, to feare God, & keep his commandements.* And *Prou. 1.* *The feare of God is the beginning of wisdom.* Would we then haue the beginning, and perfection of wisdom, and the end of all? let vs feare God, giue him the honour of his greatnes, and tremble alway before his face.

There are diuerse reasons to moue vs, with all our strength and indeauor to get this feare of God in our harts, drawn from the benefits which will flowe from it, to euery one, which doth in truth embrace it.

Reasons to
make vs labour
for the
true feare of
God.

First *1. Prou. 8. 13.* *The feare of the Lord is to hate euill, as pride & arrogancy.* Where he sheweth that in what measure any one feareth God, in the same measure he doth loathe, and detest all euill: yea not onely the open, and abominable sins which the world doth condemne, but the most secret, and hidden. For he saith not, to hate euill, as murder & adultery, but pride & arrogancy, those which ly in the hart & do not shew themselues to the world: yet he that feareth God will hate them.

This is one excellēt priuilege that he hath that feareth God, That he wil not offend God, & therfore hateth what euer might displease him. So that he is fenced against all secret wickednes. As we may see in *Ioseph*, though he might haue done that euill, to which he was sollicit, most secretly; so that no man could haue spied, or perceiued it. yet he would not for all the world consent: and the reason was, The feare of God made him hate it in his heart: and, hating it inwardly, hee would neuer practise it outwardly. So *Iob* speakes of himselfe, that he could haue borne out his oppression, and could haue made all stoope to him, no man would haue gone about to find fault with him: yet he durst not for all that, his heart would not let him, for Gods iudgement was terrible in his eyes, and he could

not.

not be deliuered from his highnes : and this was that, that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him.

2 Secondly, the feare of God, if it once thoroughly do possesse the heart, will make one plyable, and frameable to Gods will, though it be neuer so contrary to his nature, and former behaviour. As the example of *Paul* will shew: for when God comes to him, and fillles his heart full offeares and terrors, and strikes him downe to the ground, and lets him see his power, and maiesty, and then after begins to reason the matter with him, and shewes him that he is a persecuter of Christ Iesus, then he is presently quiet, and saith, Lord, what shall I do? That which all the preaching in the world could not do, nor all the miracles that he had seene, & heard, that did this feare of God worke in a short time; and did so effectually call him in that little space, that he neuer turned backe againe. He might haue thought, What would men say, if I should turne from persecuting to preaching? and all on the sudden to be a minister of the gospel, that was a persecuter? what will the high Priests say from whence I haue Letters? they may deeme me inconstant, and to do them iniury, and many other reasons might he haue had to haue withheld him from obedience: but all is nothing now, the true feare of God castes off all obiections; for it so suppresseth the lusts of the flesh, and makes the strength of sinne so much to abate, as that he regards nothing in all the world, so that God may be pleased, and himselfe may be reconciled vnto him.

So *Isay*, 6. 5. God did send him about such a message, as he knew would be full tedious vnto him, and goe against his stomacke, namely, that he must preach to harden the hearts of the people, and be a minister of death, to his hearers: which was as bitter as death to him, and he could neuer haue yeelded to it. But now God comes not with the bare precept, for that would haue done little good, the thing was so contrary to *Isay*: therefore he shewes himselfe to him in a vision, and lets him see his maiesty in such a fearefull sort, as that he cries out, *What shall I do? I am a man of polluted lips, and dwell among a people of polluted lips*

lips, I shall surely die, for I haue seene the Lord. When he was thus thoroughly terrified, and the pride of his flesh was beaten downe, with the apprehension of Gods fearefull Maiestie; then, when God askes, who will goe? hee is ready, and sayth, Lord send me. And so God sends him, and he goeth immediately, and willingly.

There is no disputing now, nor reasoning of the matter. For all the obiections that men make, (that they thinke Gods Commandements be hard and grieuous, and why should they deny themselues? why should not they haue their pleasure?) come hence, that they feare not God, nor thinke of his greatnesse. For if they could bring their harts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and all would be quiet, and still. For this wil tame the fiercenesse, and boysterousnes, that is in mens hearts, and make them gentle, and calme. As wee see in *Iob*, though he was a very good and patient man, yet, when his flesh began a little to worke, and his heart was disquieted, and vexed by the words of his friends, then he would needes be dealing with God, he thought he had reason to speake, and imagined that he could say much for himselfe, he would fill his mouth with arguments, and faine hee would haue God to come and heare what hee could speake in his owne defence, and to shew what wrong was done to him. But now when God comes, and declares his workmanship, in the Snow, and Ice, and some other of his creatures, as it were to let him see, how childish he was in these smaller matters, and ignorant of the creation, and preservation of these least things, and therefore hee was a meete man to call God to account, and that God must come to giue his answer before him, that hee should sit in the seate of iudgement, and on the bench, and God stand at the barre: hee was like to dispute well with God, his Creator, that did not know the nature of the least of his creatures. When God had argued with him thus a while, and he saw how great God was, and how excellent, *Iob* had no more to say, but now indeed hee confesseth that he had spoken foolishly, but he would doe so no more, he would now bee still, and content to beare Gods hand, let him

doe what he would, if he would kill him, he was content to dy; but he would neuer dispute with God any more. So wee see how quiet *Iob* was now, and what good and notable effectes this feare of God will worke in the harts, if it once soundly and thoroughly possesse them.

3. Furthermore, God hath promised, that hee that feareth him shall want no good thing. Hee may want that oftentimes, which his wicked flesh wold haue. For indeed nothing is more hurtfull, and pestilent to a man, then that which his flesh doth most egerly pursue and hunt after, and with greatest vehemēcy desire: and on the contrary, nothing is more truely profitable, and good for the soule, then that the flesh & lustes of it should be maltred, and crucified. Therefore it is true, that he that feareth God most, shall most want those things, which his flesh would haue, because they would do him hurt; but hee withholdeth no good thing from him: that which indeede is good, and the word, and wisdom of God shewes to be good, and will by effect shew it selfe to be good, that he shall neuer want, for him, nor his. This alway brings Gods blessing with it, wherefoeuer it comes. So that, would we be holpen against our sinnes, and haue the pride of our flesh subdued, and be quickened to obedience? Would wee be rid of all euill things and want no good thing? The very path-way that leadeth to these, is the feare of God: which is accompanied with the blessing of God, that is, the treasure of all good things, because it doth enrich both vs, and ours. *Ps. 112. 2. His seede shall be mightie vpon the earth. Mightie*, will we thinke? How can that bee? what hath he to leaue them? how can they be mightie, when he hath nothing to bestow on them? Yea, he hath enough: for he addes, *His children shall be blessed*. It is not lands, and liuings, and great possessions, that make ones children great: for one may haue them, and yet he hath no promise, but that himselfe and his children shall haue the curse of God vpon them while they liue, & be cast into hel fire, & euerlasting damnation, when they dye. But it is the feare of God, that makes a man happy himself, and that will leaue a good and happy state vnto his children after him. For this brings the blessing of God vpon himselfe, and vpon

upon his seede after him, that they shall continue happy, so long as they continue fearing God.

The vse that we must make of this, is, that so far as we would haue our wants supplied, and haue the blessing of God vpon our soule and bodie, & abundance of all good things, both for this life, & the life to come: we must labour to bring our hearts to the true and right feare of God, that we may tremble before his greatness, reuerence and dread the great name of the Lord of hostis.

The way to attaine to this, is, First, to deny our selues quite, to renounce vitterly our carnall wisdomes: as he saith, *Prou. 3. 7. Be not wise in thine owne eyes: but feare God, & depart from euil.* If one will debate the matter according to the fleshly wisdom of man, and say he hath reason to do that that he doth, then surely he will neuer haue reason to be religious, & serue God: for that is against his reason. For *Salomon* would haue vs feare God: & how should one come to do that? He must not be concited of his owne wisdom, he must not thinke well of carnal reason, nor be ruled by it: for the wisdom of the flesh is enimitie to God in all things. Yea, the carnal wisdom of a spirituall man, is enimitie to God and goodnes: and so long as one followes it, he shall neuer feare God. As we may see this in *Eue*, when she would go & consult with that carnal reason that the diuell had put into her head, and began to thinke with her selfe, Surely this fruit hath a good colour to the eye, & it is like it will proue pleasant to the taste, and I shall get much knowledge by it, and be made like God, so that my state shall be much amended: (for this the diuell had perswaded her of:) then she falles to eate the forbidden fruit, & to tempt her husband, and to doe any thing the diuell would sollicit her vnto; and fears God no more, then if she had bin sure there had bin no God.

The second thing we must doe, to obtaine the true feare of God, is, to aske it of him, to confesse that of our selues we haue it not, but are altogether prophane: as *Dauid* speaketh of vnregenerate man, that they haue not the feare of God before their eyes, but thinke that there is no God, and liue as if there were no God. We must then confesse, and see our owne wantes, and intreate GOD to supply the same, to put his feare in our

Iere. 32.
39.40.

hearts, especially since hee hath promised this to all his Elect, and in his couenant hath said, that he will put his seare in their inward parts, that they may feare him. And he hath bestowed it also vpon others of his children; as on *Dauid*, for hee saith, that he did feare, and tremble at the iudgements of God. And if we aske it God (according to his owne couenant, and according to his former dealing with other of his children) hee will also bestow it vpon vs.

3. The last meanes to obtaine this holy feare, is, often to thinke and meditate, vpon Gods fearefull iudgements which hee hath executed vpon sinners: for this will breed in our hearts a sense and awe of his Maiestie. As, to thinke, that God did not spare the Angels, being more excellent creatures, and farre exceeding vs in glorie, and strength; but when they forsooke their place, that their Creator had set them in, and rebelled against him, he casteth them into hell, into extreame & miserable torments: and keepes them fast linked, and tied in chaines of darknes, for a wonderfull great addition of paine, for all their sins, at the last day. So vpon the olde world, when they forsooke God, & the law of God, and grew to be earthly minded, & to set their hearts altogether on the world, not regarding God, nor Religion: in this generall Apostasie, and departing from God, he sent a generall flood, which did ouerwhelme, and drowne them all, to that they could not escape his hand of Iustice. So on *Sodom* and *Gemorra*, when they grew filthie, and prophane, and were full of idlenesse, and abused the good benefits of God, he rained fire and brimstone from heaven vpon them, and deuoured them all. And in all times, when any Countrie or Citie, or particular person, set themselues to rebell against him, hee hath shewed himselfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering, vpon the threatnings and curses of God, and the most certaine and fearefull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this great God. And if we wil thus deny our selues, & our fleshly reason, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remem-

remembrance his fearefulnes, and iust and terrible vengeance vpon those that haue not feared him: this will at length bring our prophane hearts to some dread, and reuerence of Gods holy Maiesty.

But that we may not deceiue our selues, & thinke either that we haue not the feare of God at all, because we haue it not perfectly; or else, thinke that we feare him when indeed we do not, it is good that we cōsider some markes wherby we may rightly discerne of our state herein..

One true note of the feare of God, is, to feare the word of God. As *Esa* saith. 66.2. Hear the word of God, ye that tremble at his word. As if he had said, I would that all my hearers would profit by the word of God: which I speake vnto them: but I know that none will make vse of it, but onely those that feare him. As also the prophet *Habba*, 3, 16. said, that when he heard Gods threatnings, he feared, and his belly trembled, and rottenesse entred into his bones, and he was wonderfully dismayed & terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble, and afraid to do those things which he hath forbidden, or, if we haue committed sinne, they make vs confesse it, and humble our soules before God, this is an vndoubted token of the feare of God. But if thou saiest, thou fearest God, and reuerencest the maiesty of the most high, and yet carest not for his word, though it threaten neuer so much, nor for his iudgements denounced by the minister: it is most sure, that thou hast no feare of God in thy heart. According as God complaines by the prophet *Amos*, that if the Lion did roare, all the beasts of the field would tremble: but they were more beastly then beasts, and so senselesse, that let God roare, and roare againe as lowd as he would, yet they cared not, nor were afraid at all. So that the beasts stood more in feare of the Lion, then they did of God. If we heare the threatnings of God denounced powerfully against couetous, & deceitfull, and cruell persons, against fleshly minded men, who onely seeke for earthly things; if we did heare these threatnings, and beleue that they were true against vs, how could we choose but tremble, and feare?

True notes
of Gods
feare.

But herein most men bewray their shamefull hypocrisy; that, if a great man, some King or Prince did threaten that they should be cast in prison, & ther lie al their life, or that they should be put to death, they would shake every ioynt, & shew their feare in their face, so that no man could make the merry in such a case, but they would lamēt bitterly: but let God threaten, and protest that he wil curse them, & damne them, & cast them into hell for euer; they are not awhit afraid, they can goe about as chearfully, as though there were no danger: yea they wil make oftentimes a mocke, and scoffe at these iudgements. What a plaine, & palpable dissembling is this, that men will pretend to feare God aboue all, and yet will be much more afraid, if a man do but threaten to turne them out of their house, then if God threaten to exclude them out of heauen? that one angry word of their Landlord wil feare them: but 20. threatnings, out of the scriptures of God, will nothing moue them, nor worke vpon them. By trying our affections to God himselfe: either in loue (for he, that loues Gods word most, may assure his soule that he loues God best) or in feare: for hee that most trembleth, and is most humble at Gods threatnings, he carrieth the greatest reuerence toward God himselfe: as he also, that puts greatest confidence in the promises of God, doth most faithfully trust in God.

Another sure marke of this true feare, is, that it wil cause one to depart from euill: so that hee will not onely confesse, and say, Indeed it is naught, and it is my fault, and my nature, and I would I could leaue it; but it will worke a separation betweene sin and the soule, so that he will depart from euill, what danger soeuer ensue vpon it, and will not be allured by any reward to comit sin. In what measure the feare of God hath seasoned the heart, in the same measure it will worke a forsaking of iniquity. As we see it plainly proued by the example of the 3. children. The case stood thus with them, that either they must bow to the filthy Idoll which was before them, or burne in that flaming fornace which was prepared for him that would not. Either they must purchase, and procure the wrath of God, or suffer the wrath & displeasure of *Nebuchadnezzar*: but hauing the

the feare of God within them, it gaue them courage, and boldnes, that they feared not *Nebuchadnezzars* threatning, and power; but stood resolute for the cause of God, and shewed the King plainly, that they would not dishonour God, neither in hope of his fauour, nor for feare of his anger. If God would, they knew that he could deliuer them: if he would not, yet this they let him knowe, that they would not incurre Gods displeasure, and danger of euerlasting death, for feare of any bodily death.

But, on the contrary side, so farre as any man hath not the feare of God, but feares man more then God, they will vpon euery occasion runne to euill. As if one be in some fault, that he thinkes he shall be punished for, then he will help himselfe by lying, and thinkes that he hath made a very good shift, if he can escape by that meanes. This is to make man a God, & God an Idoll; when one will seeke to make the face of man gentle, by making Gods face angry, and frowning. So they, that, when they be in some distresse, and need by pouerty, will venture to helpe themselves, by breaking Gods Sabbath, & taking time from his worship, to labour for their own gaine: this is plaine, that they feare the feare of the wicked, and do not make God their dread; for if they did, it is most sure they would depart from euil. So he that feareth God, no hope of promotiō, or outward benefit cā make him cōsēt to wickednes. As *Ioseph* might in likelyhood haue bene a great gainer & gottē much promotion, by yeelding to the wicked & filthy alluremēts of his mistress: yet he would not giue the least marke of cōsenting, because he was afraid to sin against God. So *Esay*. 51. 12 *Who art thou that fearest mortall man*, that must be giuē to the wormes, and forgettest thy God, that did spread out the heauens?

Gen. 39. 9.

The great feare of mans power ariseth from the forgetting of Gods infinite power. When one is in such a terror of man that is but dust, and cannot defend himselfe against the wormes, but they shall creepe in his bowels and eate vp his heart: it comes from hence, that one doth quite forget that there is such a God, as was able to make heauen and earth of nothing, and that hath grievous iudgements laied vp for sinners; and than indeede hee feares man, and will rather be

seruile

Ren. 218.

seruile to him in sin, to avoid his anger, then obedient to Gods holy will, to escape his indignation. Therefore in the *Ren.* when he reckoneth vp a great rable of reprobates, & the whole hoast of damned sinners, he puts the *fearful* in the forefrōt, & makes thē the captaines, & ringleaders of all the rest. Those which be fearefull, and not feareful; that be not fearefull to displease God & breake his law, but herein very audacious, & presumptuous: but for any good seruice, of God, they be afraid to do it. They be afraide to keepe the sabbath, or goe to heare sermons, least they should be counted too precise: they will not serue God, least their old acquaintance and freinds should forsake them, and their neighbours should iest, & laugh at them. This dastardlinesse, & coldnes to do good, but courage, & readines to do euill, shewes plainly that they be void of the true feare of God. For if men do but hold vp the finger, & the most abiect, and basest person in a country do but speake a word, he may allure and perswade them, to riot and intemperancy, and to commit such other hainous sins, which they haue promised to forsake, & God hath threatned to punish. The third and last note of the true feare of God, is, to delight in Gods commandements, and walke in his waies, as he saith; Blessed is the man that feareth God, and delighteth greatly in his cōmandements. He that hath no delight to walke in Gods waies, but in his owne, and hath all his pleasure, in talking of his commoditie, and profit, not of the word; as though himselfe were the God to be serued, and lust had the foueraignety, and command of his heart, and not God: such haue not the feare of God. But if one delight to conferre of Gods law, & take his greatest comfort in speaking, and thinking of his commandements; such an one may conclude with himselfe assuredly, that he hath that feare of God in his heart, which will bring him to euerlasting life.

Hence then the best man in this world may learne, to confesse his weaknes, and to acknowledge his wants and defects in this behalfe: for that so much feare of death, pouerty, disgrace, and of men shewes a great wante of the feare of God. This trembling at mens threatnings so much, and at Gods threatnings

nings so little, that is in all men by nature; the great feare of loosing earthly things, and the little feare of loosing heavenly things; the much delight we haue in matters in this world, and little delight in the Lawe of God: testifieth to our faces, and sheweth plainly, that wee haue but a very little sparke of the feare of God.

These wants we must see, and confesse, and runne vnto Iesus Christ, that made a perfect and absolute satisfaction, that he might supplie our imperfections: and then of his fulnesse wee shall haue enough, to fulfill that wherein our selues come short.

The next and last dutie, required in this first Commaundement, is to trust in God with all our hearts, to put our full confidence in him, and relie wholly vpon him, and him alone. This is commanded, *Prou. 3. 5. Trust on God with all thine heart, and leane not to thine owne wisdom.* Though thine owne reason tell thee, Now that I haue great prosperitie, and the world at will, I shall bee safe: yet trust not to that, but make God thine onely stay. So *Iere. 17. 7. Blessed is that man that trusts in God, and makes him his stay: for he shall be like the tree planted by the water side.* He shewes, that he that trusts in God shall be blessed of God, so that he shall bee still in a flourishing estate: whatever heate, that is, stirres, or alterations, and changes other feeles, he shall continue well and be alway fruitfull. And indeede this is the onely happinesse of a Christian, To be fruitfull in good workes; and this is the miserie of all miseries, To be barren in good workes: that pincheth the heart, and is a scorching heate; but so long as one trusts in God, he shall bee kept in the spring, it shall be no winter nor fall of the leafe. Faith makes a perpetuall spring time. For so saith the Prophet, *That his leafe shall be ever greene.* So further he saith in *Psalme 37. 4. &c. Trust in God, and hee shall giue thee thine hearts desire.* Hee that would haue what hee can wish or desire, let him trust in God: for this intituleth him to all Gods promises, yea it giues him interest in God himselve: and hauing him, he can want nothing.

The meanes whereby we should come to this trust in God, is, to meditate in his power; to know that he is able to helpe vs, though

The first
meanes to
attaine to a
sure trust in
God,

H

though

though we haue all the world against vs; and contrariwise, that vnlesse God do helpe vs, all the world, and all the helps in the world, shall be no furtherance to vs.

- 2 Then also to consider the experience of his mercie, that hee hath deliuered other of his children; when they were in as great necessitie, and were drunken with gall and wormewood, with sore and grievous afflictions; hee hath made them sober with true comfort and consolation. These meditations often arising, and nourished in our hearts, will bring vs at length to leane to him, and build only vpon him, who is our sure and vnremouable foundation.

Vse.

The vse of this, is to teach vs, to get confidence and trust in God, that so we may haue our hearts desire, & may alway flourish; that though heate come, though temptations and calamities befall vs, & all things seeme to be tossed vpside downe, yet we be in safetie. For no man is hurt, till distrust and vnbeleefe hurt him: if the soule be not hurt by vnbeleefe, all other things are so farre from hurting vs, as that they shall do vs great good. Now, some of the markes whereby we may know that wee do in deede, and not in word only, trust, and rely vpon God alone, are these:

Notes of
true confidence.

I

The first is, to vse all good meanes faithfully to serue Gods providence. No mā is more diligent in putting all good meanes in practise, then he that hath a most constant and firme faith in God. As we see that in *Iacob*, hee had a promise that hee should preuaile with men, sith he had preuailed with God, and should not now be called *Iacob* any more, one that takes man by the heele, but hee shall be called *Israel*, one that so wrestleth with God, that he preuaileth with him. Whē *Iacob* received this promise, and did fully trust in God for his deliuerance, yet hee was not slacke in vsing all meanes that might pacifie *Esau*. Nay, who could haue vsed more wise and good meanes then he did? but still honest meanes. For, forthwith he sends him presents to assuage his wrath, and sends them not altogether, but sets a distance betwixt one, and other, that so this pause might make him to digest them the better, and his wrath might by little and little go out: other wise the flame might haue bene so great, that

Gen 32.

it would haue made him deuoure, and consume all, if they had runne to him all at once. And then he bids them all to doe obeyſance, and call him, My Lord *Eſau*, in great wiſedom and diſcretion: for, giue a couetous man wealth enough, and an ambitious man honour enough, and you may leade them whither you will.

Likewiſe *Paul*, when God had promiſed to beſtow vpon him all that were in the ſhip, he would not neglect the meanes: for Act. 27.
31. whē the Mariners would craftily haue gotten themſelues away in the boate, he ſuffered it not; but telles them, that if they went away, they ſhould be al drowned, as they ſhould indeed. For as God had appointed to ſaue all, ſo he had appointed to ſaue thē al together, & by their ſtaying together, one to help another. So for our feeding, he that wold ſay, he truſts that God would feed him, yet would not ſtirre his hand to put meate into his mouth, all men would ſay that he cōterfaiſed: for he that truſteth that God will feede him, will eate that meate which God hath appointed for his nourishment. So, that man which hopeth for a crop, will not ſit at home and bee idle: but hee, that truſteth that God will giue him a good harueſt, will be diligent in ſeede time, and perſorme other points of good husbandry; & he, that vſeth this in conſcience to God, ſheweth, that hee doth truſt in God. So for the ſoule: if you ſay, I truſt God will giue me euerlaſting life, then you will pray, then you will heare the worde, then you will meditate vpon the word, and receiue the Sacraments: otherwiſe, if you wil perſecute the Miniſters of God, & be troubleſome to thoſe that teach you, & be careleſſe of all gods ordinances, theſe words be but wind, you do not truſt that God will ſaue your ſoule, whateuer brags you make. And in truth, though there be many among vs, that ſay, they hope to bee ſaued as well as the proudeſt (as they that be proud, alway thinke others as proud as themſelues) yet they doe but deceiue their owne harts, they haue no faith in God, for their ſaluatiō. For if they had, they would hearken, conſer, and learne, & keepe themſelues vnſpotted of this wicked world, & do other things which God hath appointed as meanes for our ſaluation: and hath no more promiſed to ſaue any without them, then that one ſhould

liue without meate.

A second note of this true confidence, is, Not to be discouraged when we want the meanes, As when we haue them we wil not trust in them, so whē we want them we wil not be dismayd, if we put our confidence in God; for the heart is neuer dismayd till the hope be gone: & if God be our hope, then so long as he remaines, our comfort remaines. But this is the miserable corruption of our nature, that if all these outward things be gone, then we sit downe discontented and discouraged, and thinke that our case is desperate, and we vndone: but if riches, and outward matters flow in, & we haue the world at will, then, as the rich man in the gospel, we say, though not in word, yet indeed, *soule take thine ease, now thou hast store laid up for many yeres.* And why would he giue his soule allowāce to take it ease? Not because his heart was full of Gods promises, for that had bene a good reaso & sound reioycing: but because his barnes were full of corne; & this was to withdraw his hart from God For whoeuer promisseth himself the more safety for his wealth, makes an Idoll of his wealth, and sets them in the roome of God.

Job. 31.

34.

Therefore *Job* proueth by this, that he did trust in God, for he did not reioyce in his goods, hee was not glad that hee had much gold, and many cattell, & grounds, for he knew that God did not loue him one iot the better, for that: and all his wealth could not keepe one crosse from him, or prolong his life one minute of an houre, and therefore he did not much reioyce to see these things come in by heapes; and so when all was gone, he had soone made his accounts, *God hath giuen, God hath taken, blessed be the name of the Lord.* When I had them I was not the better, I did not trust in them, and therefore now they are gone I am not much vexed: it was no part of my happines to haue them, neither is it any part of my misery that I haue so suddenly lost them. But this our discouragement, and murmuring, when we want the meanes, shewes that we trust not in God, but in them: for if we liue at Gods finding, who must provide for vs but he? *No mans life consists in his riches,* saith Christ. If God bee our father, and vndertake to maintaine vs, why are wee not content with his promises? What though he keepe things

Job. 1. 21.

Luke. 12.

15.

things in his owne hand, because we knowe not how to vie them? But this is the matter, we would be our owne Gods, as it were, and liue at our owne finding. And in this case we bee farre more foolish then our children: for they do not trouble themselves to thinke, How shall I bring the yeare about? how shall I get prouision for the next yeare, or what if illweather come? &c. But they are merry, and fresh, and thinke not vpon these matters, but make accout that their parents will see them prouided for, and not suffer them to want any thing: and therefore when they neede, they goe to them, with hope, and haue successe accordingly.

Should not we do so to God, if we did in truth, as we say we do, account him to be our father, and trust vpon him, and giue but so much credit to him, as our children do to vs? Why should not we thinke our selues sufficiently prouided for, if we haue his promise? If we could indeede come to make him our trust, we should vnloade our hearts of much discontentment, and disquietnes: and this would cause vs to liue far more cheerefully then now (by reason of our vnbeleefe and distrust) we do, or can do.

The last signe to know whether we trust in God or not, is, to examine whether we seeke his loue, and fauour: for that which any man maketh his trust, that he doth most labour to obtaine. What doth any man speake of most in the day? and thinke vpon most in the night? and seeke after most in all his life? If it be lucre, then he trusts in his lucre. So, that man that seeketh his happinesse & placeth his felicity onely in pleasure, he will most seeke, and strue to get his pleasure, and is most vexed if it be taken from him. But he that trusteth in God, will labour most to get the loue and fauour of God; because hee knoweth he can haue nothing from himselfe, or any other, but onely from God. As in *Psalm 62. 1. 12.* he sets downe reasons why we must not trust in man, nor riches, nor in any outward thing: for, *Power belongs vnto God, & mercy belongs vnto God,* and he will reward euery man, not according to his wealth, or friends, but according to his workes. All the men in the world, and all the riches in the world haue no power to helpe vs,

vnlesse God put it in them; for all power is his owne. And so for mercy; there is no compassion in any man or Angel, which they haue not from God: they cannot shewe vs any kindnesse; and if they do, we must confesse that it comes from him. Since then all power is reached from Gods hand, and all mercy is de-riued from him, that nothing either can helpe vs, or, if it could, yet would helpe vs. but so farre as he puts both the power and will vnto it: therefore they that beleue this, cannot but seeke Gods fauour: for then they are assured that nothing can be able to hurt them, Yea God can make all things (so farre as is profitable) willing, and ready, to do them good.

The second Commandement. Exod. 20 4.

In this second Com-
mandement, all false
meanes of Gods
worship are con-
demned, and the
true meanes requi-
red. The parts are
the

Charge

Forbidding

{ Idoles to be { made,
worshipped.
{ Superstition, and all will. worship.

Commanding
al holy seruices:
whereof some
are

{ More ordi- { Word,
narie, as reli { Prayer,
gious vse of { Sacraments.
{ Lesse ordi- { Fasting,
narie. { Vowes.

Reasons take
from Gods

Nature,

{ Iehoua, i. Eternall,
Mightie,
Icalous.

Workes.

{ Generall to the whole Church.
Judgement against
false worshippers,
{ Speciall re- { Mercie to the true
wards in { worshippers.

The



The second Commandement.

Exod. 20. 4. *Thou shalt not make to thy selfe any graven Image,
nor the &c.*



IN all which wordes is shewed by what meanes we must worship God: namely, not after the inuentions of flesh & blood, but according to the direction of his holy word. And here is set downe a prohibition, forbidding vs to make any image, to represent God, or to helpe vs in his worship, or to haue any superstitious or will-worship thereby to please him the better. The reasons, ratifying the prohibition, are drawne partly from the nature of God, that he is *Iehouah*. First, one and the same for euer in all his attributes, and actions; and *a strong God*, (for so the next word signifies in the originall) and therefore perfectly able to saue and destroy, and *a zealous God*, louing chastitie in his Spouse, with a most feruent loue, and abhorring spirituall whoredome, with most extreame hatred. Partly from his workes, first generall to the whole Church, as taking them for his peculiar people, and marrying them to himselfe, which is implied, in that he calls himselfe their God. Secondly, from his speciall rewards, both in iudgement against false worshippers, whom hee will grievously plague, in them selues, and in their seede, *so the third and fourth generation*: And also in mercie to the true worshippers, whom he will wonderfully blesse, not onely in their owne persons, but also in thousands of their religious posteritie.

Images forbidden, either of God or to helpe his worship.

by

Thou

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing in heauen &c.

For
Mans na-
ture is
prone to
idolatri
and supersti-
tion.

First, in that God sets downe this commandement, so largely, so plainly, and in so many words, he shewes how exceedingly ready we are to fall, to the breach of it. Hence we may gather this generall doctrine, That our nature is wonderful prone to Idolatry, and we are very apt and ready to worship God falsely and superstitiously. For if it were not so, why would not he content himselfe to be as short here, as he is in most of the rest? But we see, for this and the Sabbath, how amply hee sets them downe, mounding and fencing them, on euery side, with strong reasons: which declares that he knowes vs very willing, vpon the least occasion, to breake out from keeping of them. As we may marke: first he saith; *Thou shalt make to thy selfe no Image.* None? might some carnal man say. Indeed we wil make no image of any earthly thing, for that is too base to represent God: but for heauenly things, they be more excellēt. Therefore to preuent this, God shuts out all excuses, & saith, that no man must make the image of any thing, *in heauen or earth, the sea,* or in any place whatsoever. But yet flesh and blood would shift and say, Indeece it is true, we must make no resemblance, or image, or peece of an image, of any thing, to that intent to giue any diuine worship to it, and honour it as God: but we honour them with an inferiour worship, reseruing the chiefe and highest to God himselfe. Nay saith God, *Thou shalt not bow downe to them, nor worship them.* Neither giue them the greatest honour, nor the least honour, nor any honour at all. So that God meets with euery obiection; that our flesh might haue no pretence, of breaking this commandement, left vnto it.

Then the grievous threatning, that God vseth to terrify men from it, shewes that they are ready and willing to be drawne vnto it, and that there is a strange pronenesse & inclination, in euery mans nature to this sinne of false worshippe. So *Dent 7.2 j. 26.* God labours with the people of *Israel* there, that

that when in the land of *Canaan*, they met with Idols, couered with gold and siluer, they should not couet or touch one parcell of the plate, or meddle with it: for if they did, it would insnare them, and make them remember the Idoll, and from remembring, fall to liking, and at last to worship it. Therefore it is an abomination to God, and he that will keepe a piece of gold of the image, it is the next way to make him a worshipper of the Idoll.

This appeares also by the example of the children of *Israel*, which were the church of God, and the seed of *Abraham*: for all the world beside were heathenish and the whole earth was ouerflowen with a sea of Idolatry. But these *Israelites* were but a while among the Egyptians: and we see how soone they were infected with their disease. But when God had puld them out of that hell of the world, which was so full stuffed with all such abominatiō, & brought them into the wildernesse, where they were alone and no people else to prouoke them to it: yet when *Moses* that restrained them, was away but fourty dayes, they tooke liberty, and the lust that had bene smothered by his presence, now brast forth, and they gaue themselves and their best iewels to the erecting of an Idolatrous calf. And after when God had brought them into the land of promise, and they had bene there a while, they could no sooner haue any little time of ease, and prosperity, but presently they ranne a madding after the Idols of the land, so that God was faine, almost continually, to keepe them vnder with affliction and trouble. And after when *David* and *Solomon* had raigned, it might haue bene thought, that in that space, all reliques and remembrance of Idolatry had bene quite banished and swept away, so that no man should euer haue perswaded them to that course againe. But no sooner had *Ieroboam* departed from the house of *David*, and set vp the two calues, but without any stay, the whole ten tribes, generally, became worshippers of calues: so that these infectious Idols which hee set vp did them more harme, then all the good examples and instructions that were in the dayes of *Solomon* and *David* could doe them good. And when *Rehoboam* had a little ease, hee began to set up Idolatry,

and the people readily yellected vnto him, so that both *Israel* and *Judah* were quickly ouerrunne & polluted with that false worship. But after, when *Hezekiah* came and stode for the seruice of God, and, so neere as he could swept out all monuments of Idolatrie, from *Judah*; yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, and more madde then euer before; for then he would kill all that would holde vp their heads for Gods true worship, and not yeeld to his inuentions: so that he fild *Ierusalem* with innocent blood, from corner to corner.

The like might we see among our selues in popery; no wall or window, or house, or Church, which was not full of Images: for when God withdrew the light of his spirit, a while, all was ouerwhelmed with Idolatrie, so prone is our nature to this spirituall whoredome.

Vse. I.

To auoid all
meanes that
may entice
vs to Idola-
trie.

The vse of this, is, to teach vs to auoide all meanes and occasions, that may drawe vs to this haynous sinne. In which thing, when *Solomon* was not very circumspect, but would marrie with superstitious wiues, how quickly was hee ouertaken with their superstition? Wherefore, if wee haue any care of our selues, and to keepe our selues from Idolatry, let vs beware of the company of Idolatrous persons, and reading their bookes. For as an honest and chaste woman cannot bee long in the company of adulterers, but she shal be stained with their impuritie, and get some blot by their filthinesse: So it is impossible, that one should conuerse with Idolaters, and not receiue some taint of their superstition. For, as an adulterer will first striue to drawe the wiues minde from her husband, by accusing his gouernment and dealings, as hard and vniust, and afterwarde endeouour to entice her to his owne lure: so it is with these spirituall adulterers; First they will doe what they can to bring vs in dislike with Gods pure seruice, and with his Ministers and Ministry: (as indeede our loue to Christ, and his worde and Ministers, is not so hotte, for the moste part, but that a few idle clamours, and false accusations, will quickly coole it) and then, hauing withdrawne vs from the true worshippe of God, wee are easily caught, and perswaded to any thing:

So

So that no opinion can be so fantastical, and heriticall, but if the author of it can bring vs out of liking with Gods seruice, and his Ministers, we shal be ready enough to embrace & follow it.

Therefore since our nature is so prone, and inclinable to this sinne, we must not thrust our selues into the company or place of Idolaters, least that which hath poysoned and infected others, may corrupt and infect vs also.

Further, this confutes the rash boldnesse of many, that nothing considering their owne nature, nor the contagion and poyson of Idolatrie, dare say, that none shall be able to peruert or make them worse: indeed many may say to their shame, that none shal make thē worse. For howsoeuer it cannot be, but some addition will be made to their sinne, yet they be so bad already, that they can hardly become much worse by any company: yet many such there be, so bold, that they thinke it a childish thing, to feare least they should be allured to Idolatry or superstition. What? say they, should I be so simple, as to bowe to an Image, or looke for any good from a stocke or a stone? But what say they of *Solomon*? was hee a foole? did hee want wit? Nay, he was filld ful of wisdom, and was beloued of God; yet when he would be familiar with Idolaters, hee could not keepe himselfe, but he was ouertaken with Idolatrie. So in 106, *Psal.* from 35. to 39. *Verse*, he shewes the cause, progresse, and rewarde of Idolatry in the *Iewes*: They mingled themselves with Idolaters. What came of that? Then they learned their manners; and what then? that was their ruine. There hee declares, that they did not roote out Idolaters, as God commanded them, but would growe in acquaintance with them, and by that meanes followed their wayes, and manner of seruing God, till at length they became so zealous and so hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to go into the houses of Idoles, to looke on them and gaze on their ornaments. They are not afraide to see and and heare Masse and such like things. Indeede a vagarant and a runnagate, that hath nothing, cares not whether he goes, it is all one to him, to goe by night or by day, to goe in the most

theeuish places, as in the safest: not because he hath more courage and strength, but because he that hath nothing can loose nothing: So these vagarants and runnagates in Religion, that haue no pietie or feare of God; care not where they come, or what temptations they cast themselues vpon. But hee that knowes his owne frailltie and his nature what it is, and hath any thing to loose or keepe, will take heede into what places and companie he resorts, least he take hurt and infection by them. For men must not thinke, that Ministers, and other faithfull professours, haue the least strength and courage, of any other, or are the most dastardly and weake men, because they will not willingly come into ill companie, and among ill persons, and heare ill words: but therefore it is because they know the curse of God on those that doe so, and feare their owne weaknesse and frailltie; and in this regard, as euery one hath more vertue and godlinesse, so he will beware of any thing that may hurt or infect him. So much for the general, in that he doth by so many words and arguments inlarge this Commandement.

Exod. 20. 5. *Thou shalt not make to thy selfe any grauen Image, &c. Thou shalt not bow downe to them or worship them.*

We must auoide Idoles if we will auoide Idolatrie.

IN that God forbids first the making, then the worshipping of Idols, we learne this doctrine, that he that would auoide Idolatrie, must auoide Idoles: as in the corporall marriage they that would auoide Adulterie, must auoide Adulterers. Therefore the holy Ghost himselfe saith, *1. Iob. 5. Babes beware of Idols*: meeting with a secret obiection, that might be made. Indeede I hate Idolatry, but yet to haue Images, to put me in mind of God, that I trust is no such perill. Yea it is; for he saith beware of Idols: if you will be freed from Idolatry, put away all allurements, & inducements to it. And how dangerous and pestilent a thing the very Idoll it selfe is, and how quickly the beholding of it will set the heart on fire with Idolatry, the example of *Amaziah* will sufficiently shew vnto vs: who though he was a man, that in the beginning of his raigne, walked outwardly in the waies of God, and for other matters shewed him-
selfe

selfe a good and valiant prince, yet when he hauing put the Edomits to flight (so that they were constrained to leaue their Gods and fly for their liues) when he, I say, would but looke on these Idoles, hee was presently caught, euen by the very looking vpon them; though it seemed this might haue bene enough to keepe him backe from worshipping them, because he had euen then experience of their weakenesse, in that they could not help the Edomits (which serued thē before) out of his hands, as after the prophet tels him. For as the looking vpo an harlot will infect one with bodily vncleannesse; so also the looking vpon an Idoll will pollute an ignorant & blind heart with Idolatry, & bring it to confusion. Therefore *David* tooke an other course, for when he was following the Philistins, and had them now in chase, so hard, as they were driuen to leaue their Gods, yet he found a greater worke to be done then slaying his enemies; because he knew, such was the corruption that was in his men and himselfe, as that these Idols might haue done them more harme, then all the Philistines could: & therefore, that none might be infected & corrupted by them, he and his men tooke them all, and burnt them with fire.

*1. Chron.
14-13.*

But yet against this doctrine is obiected, that Images be lay mens bookes and serue to put vs in mind of God. But this obiection God himselfe hath answered long agoe, shewing what an Idoll will put one in mind of, and what an Image wil teach. For so it is *Hab. 2. 18* *What profiteth the Image? the maker thereof hath made it an Image & a teacher of lies.* Wher *¶* prophet tels vs, that Images be teachers & as they cal the lay mens bookes: but what be their lessons that they teach? euen lyes. And what get the Schollers of these teachers? euen the curse of God. For so hee saith, *Woe vnto him that saith to the wood arise, and to the dumbe stone, it shall teach thee.* Yea, but, will some say, no man will be so foolish as to say to the stone, arise. But indeede they doe say so: for in that they kneele downe to them, and knocke their breastes before them, and creepe vnto them, all this implieth, that they hope to speede the better for that woode or stone, and by that meanes to get themselues some good: and this is all one, as if they should say, awake, arise, & helpe. Wee would

Hab. 2. 18.

count him a foolish person, that would say, I will goe to yonder stone, and speake to it, & entreate it, that at my request, it would take some paines to do me good: but now whosoeuer goes to it kneeles before it, kisseth it, offers a candle vnto it, or any such like, is euen as absurde. For in so doing, hee shewes that hee thinkes, that stone can arise, and hath some power to blesse him and stand him in steade, therefore God giues him his wages for his worke and faith: he is accursed.

But how vnfit scholemasters Idols are to teach any lesson in Gods seruice, and how vnable to put vs in mind of God, the prophet *Dauid* declares, when he shewes that they be so farre from resembling the maiesty of God, as that they be altogether vnlike to him, and farre inferiour to a base man. For, *Psa. 135.* hee saith, *The Idols of the heathen are siluer and gold, euen the worke of mens hand.* They be but the worke of man at the most: and therefore, inferiour, and lesse then men: for alwaies the worke is inferiour to the maker of it, whereas a teacher should bee superiour to the learner. Then hee describes them with a description farre vnmeet for that which should resemble God and put vs in minde of him: (saith hee) *They haue eyes and see not, eares and heare not, hands and handle not, &c.* and so (saith hee) *are all those that make them, and trust in them,* that is, hope by their meanes to fare the better, thinke by kissing, knocking and kneeling &c. vnto them, to get any benefit. Idolaters, and Idoll makers, will you know what they be? they haue eyes and see not, eares and heare not, mouthes and speake not, they haue no vse of soule or body: for if they had, they would neuer be so base minded as to hope for any good from stockes and stones, or looke to bee helped by them. And these bee the schollers, that these scholemasters and these bookes doe make, they grow at length to be euen as blockish and foolish as the blocks and stones that they worship.

But here may arise a further obiection. Did not *Solomon* make Cherubims in the temple, and did not *Moses* make the brazen Serpent? Why then should Idols and Images bee so odious vnto vs. To this wee may answer, that God forbids to make an Image to our selues: now *Solomon* did not make the

we may not
make ima-
ges to our
selues.

the Cherubims to himselfe, but to God, because hee had a commandement and warrant from God so to do. So for the brazen serpent, *Moses* made it not of his owne minde, but by the direction of God; so that it was no more an inuention of man, then the scriptures, and sacraments are: for he was taught by the Lord how to make it, in what forme, in what place, and to what vse. So for the Cherubims, they were appointed to signify, that God had his wings as it were spread out, that whosoever would come to him in the church, should finde protection and shelter from him, at all times. But this makes nothing for Idols, to worship God by them. For because *Solomon* made an Image at Gods appointment, may we therefore make one, at our owne pleasure? And if *Moses* set vp a brazen serpent by Gods direction, may we do the like, by the direction of flesh and blood? That followes not. But for that very serpent that God had commanded to bee set vp, when men would looke on it with too great a reuerence, and had it in too great request, and honour, *Hezekiah* was so bolde as to pull it downe, and deface it: and this is written as a thing of commendation in him. Wee must make no Image to our selues therefore, but if God bid vs, then wee must, for then wee make them to God, and then if God say, who required these things at your hands? we may answer with comfort, thou diddest O Lord.

Now as the doctrine is true in general, that all Idols must be auoided and taken heede of, so they are most dangerous and damnable, and most to be abhorred which are in greatest credit and estimation. As namely first, such as are made to represent any of the three persons in trinity, the father the sonne and holy ghost: and these, whatsoeuer pretence or purpose man hath in setting them vp, are simply euill. Therefore *Deut. 4. 12.* *Moses* tels the people, that when God came purposely to manifest his power neere vnto them, and to speake in their eares, yet he shewed no image or resemblance of himselfe, but they heard only a voyce; for which cause he warnes them, that they should not in any case goe about to make any image, whereby to represent God vnto themselues. So *Isay 40. 18. Whereunto will ye liken*

like me: what similitude will ye make of me? There he shewes that the cause of making images to resemble God, is, for that men do not conceiue of him, and his greatnesse, so as they should. For if heauen and earth, and all things therein, be compared to him, they are not only nothing but lesse then nothing? & therefore what thing can they finde to set forth his maiesty? what comparison is there betwixt a spirituall substance, and a bodily: betwixt an infinite thing, and that which is finite; betwixt him that containes all things in himselfe, & that which is lighter then vanity? Therefore it is a most blasphemous debasing of his maiesty, to goe about any such resemblance, & is so farre from lifting vp our hearts vnto him that it drawes our hearts downe from him, making vs conceiue carnally of him, as of those things which we see with our naturall eyes. If we should see a man bow down to snakes, and toads, and the most contemptible creatures, affirming that he yeelded them this worship, in honour and reuerence to his prince, because these did resemble him; were he not to be condemned of great abuse, and dishonour to his prince? For these base & vile things are no way fit to put vs in mind of our honourable Soueraign. What, can you finde no better thing to represent your prince, then a toade? Now there is a thousand times more agreement betwixt the mightiest man, and a toade: then betwixt God and an Idoll. For a toade is a creature of God, as well as the grearest potentate: but an Idoll is the worke of mans fingers, and an inuention of the diuell. A toade hath life and sence wherein it something resembles a man: But to set God out by an Idoll, him that is life it selfe, and giueth life sence and motion to all, by that which is void of all life sence and motion, him that is infinite in wisdom and power, by the workmanship of a weake and foolish man; what a shamefull, and horrible impiety is this against his heauenly maiesty? But here some obiekt, that indeed God the father & the holy ghost be meere spirits, and cannot be represented by any thing; but what say you of God the sonne? he tooke vpon him the nature of man, may not one make an image of him? But can we make an image of Christ vnlesse we leaue out the cheefe part of him, which is diuinitie?

For

Idols lesse
resemble
God then a
toade,

For it is the Godhead vnited to the manhood, that makes him to be Christ. What were that then, but to separate those things which God hath ioyned vnseparably together? which is accused. And in so doing, what difference doe wee make betwixt Christ and the theeft that hung on the Crosse with him? Therefore this is an absurd and wretched resemblance. But if wee would see an image of Christ, looke vpon poore Christians, that walke vp and downe amongst vs, for they bee flesh of his flesh, and bone of his bone, and in them is a lively resemblance of him, and they haue a body and a reasonable soule, as hee hath, and the graces of his spirit in them. But for the Idole, hee that will say, hee can bee better put in minde of Christ, by gazing on a picture painted on the Wall, or an Image hanged vp in some place, then by looking on poore Christians, for whom hee shed his blood, and in whome hee dwels continually by his spirit: hee shewes himselfe to bee as blind and ignorant as his Idole. Sith then Christ is both God and man, and the maine thing that makes him Christ, is his Godhead; let vs know that it is a wicked thing, to make an image of Christ, seeing that wee can no way resemble that which chiefly makes him Christ. But would wee see Christ crucified before our eyes, and withall bee made partakers of the merite and efficacie of his death and passion? looke vpon him in the ministrie of the word and Sacraments, and there we shall not onely behold him, but also enjoy a blessed communion with him.

Christians
doe most
fitly resem-
ble Christ.

Gala. 3. 1.

A second Idole of this kind, so highly esteemed, is the Masse: wherein men seeke not a representation of God, but a transubstantiation of him, and vndertake to turne the corruptible creature, not into the image (as the Apostle chargeth the Gentiles, *Rom. 1.*) but euen into the nature and substance of the incorruptible God.

The Masse,
an Idole.

A third Idole of this sort is the Popish Crosse: vnto which, diuine worship by the Papists is ascribed, and from which, wonderfull holinesse and protection is expected, and by which themselves and all their seruices are (as they thinke)

Popish cros-
ses are Idols.

K

sanctified

sanctified. As, in the Lordes Supper, the bread is stamped with the signe of the Crosse, and both bread and wine are crossed by the hands of the Priest. So likewise in Baptisme such confidence and trust was put in it, that they thought their children were not sufficiently baptised, vnlesse they were also crossed.

*Thou shalt not bowe downe to them, nor
worship them.*

Doct.

Gods seruice
may not bee
communicat-
ed to any o-
ther.

IN that God forbids to bow downe to Images or worshipping them, wee learne, that the Lord will haue none of his seruices communicated to any other. It is a speciall prerogative annexed to his diuine name, and nature, to be serued alone. And as none can be matched with him in his workes: so none may be partaker with him, in his worship. *I say. 42.2. I am the Lord, this is my name, and my glory wil I not giue to another, neither my prayse to grauen Images.* If his Saints, and Angels, and best seruants, might haue no portion of his honour, much lesse will he endure it to bee yeilded to his vtter enemies, euen to Idols and diuels. *1. Corinth. 10. 20.* Now the seruices which are denied vnto them, are these. First, prayer: according as the Prophet sayth, *Psal. 44. 21. If wee haue forgotten the name of our God, and held vp our handes to a strange God, shall not God search this out? &c.* Where, the man of God shewes plainly, that none lift vp their handes, that is, make any prayers to a strange God, till first they haue cast off all regard of the true God. And as they, by their remembrance of their Idols, grow vtterly to forget God: so it is certaine, that notwithstanding all their shifts and windings, God will search, finde out, and plague them.

But our aduersaries will obiekt, that they doe not call on strange Gods, but they pray vnto Saintes and Angelles
to

to sollicite their cause, to the true God. But herein they
 robbe Christ of his glory, whose office it is, to bee the
 onely Mediator. For to him alone pertaineth the worke
 of intercession, which hath performed the worke of re-
 demption: according as it is written 1. Iohn, 2. 1. *If any
 man sinne, wee haue an Aduocate with the Father, Iesus Christ
 the iust: and hee is the reconciliation for our sinnes, and for
 the sinnes of the whole world.* Where, the Apostle shewes
 that hee is fit to pleade and intreate for vs, who hath
 made perfect satisfaction in our behalfe, agreeable to the
 saying, in Rom. 8. 34. *It is Christ, which is dead, or ra-
 ther which is risen againe, which is also at the right hande of
 God, and maketh request for vs.* Therefore they that seeke
 any other Aduocate, besides Christ, shewe evidently,
 that they beleue, that Christ either wants power, and so
 needes these helpers: or else that hee wants loue to his
 Church in earth, and therefore had neede to bee per-
 swaded to his dutie, by the Saintes in heauen. But
 since hee beares such an infinite loue vnto his people, as
 makes him of all others most ready to heare and helpe;
 and also hath all sufficiencie in himselfe, perfectly to saue
 all those that come vnto him: then they greuously sinne,
 who leaue this fountaine of liuing waters, and seeke to
 such cesterne, that can yeeld no water. And as they
 doe greatly derogate from Christ herein, so they doe in
 truth most impiously make Gods of the Saintes, whome
 they call vpon: because inuocation is a seruice onely be-
 longing vnto God. *Romanes, 10. 14. wee must call on none
 but him, in whome wee beleue.* Now wee must beleue
 onely in God, therefore wee must pray to none but hima-
 lone.

Christ the
 onely Me-
 diator.

We must
 pray to God
 onely, and
 why.

Also when wee pray to any, wee professe that wee be-
 leue hee is able to heare all that call vpon him, in all pla-
 ces, at the same time; and therefore it is necessary that hee
 must bee present in all places at once, and so consequently be
 a God.

Lastly, hee that is prayed vnto, must know and search the hearts of those who crie vnto him; otherwise, hypocrites might speede as well or better many times, then Christians, for they can giue as good wordes, and make as faire shewes outwardly as others. But GOD onely knoweth the hearts, *2.Chrom. 6.30.* Therefore to pray vnto Saints and Angels is, in trueth, to ascribe a diuine nature vnto them, and to make gods of them.

To sweare by God only Secondly, God will haue vs to sweare by none but himselfe alone. *Jeremie 5.7.* *How shall I spare thee for this, thy children haue forsaken me, and sworne by them that are no gods.* How-soeuer these are esteemed small sinnes, to sweare by the Masse, Crosse, or such like, yet the Prophet chargeth vpon them, that such swearers are forsakers of God; and withall threatens against them, that how-euer they escape the hands of men, yet God will not spare them, but bee auenged on them. And iust cause there is why hee should bee so reputed, and proceeded against. For in swearing by Idoles, we ascribe vnto them, knowledge to search into secrets, and finde out the hidden trueth and falsehood; iustice to cleare the innocent and condemne the guiltie; power to rewarde the righteous, and to punish the wicked, according to their owne wickednesse.

Volawfull to
dedicate set
dayes to
Saints.

Thirdly, to dedicate sette dayes and times to the honour of them, either by feasting or fasting. As *Hosea 2.13.* *I will visite vpon her the dayes of Baalim, wherein shee burnt incense to them, and shee decked her selfe with her eare-rings and Iewels.* But it might bee asked, what great fault was in all this? It is answered in the next wordes, they haue followed their louers, and forgotten mee, sayth the Lord. And a common experience prooues, that all they who stand most for superstitious Holy dayes, are the greatest prophanners of the *1.Cor. 10.* Lords Sabbaoth, and contemners of his word. The speciall worshippe that was yelded to the golden Calfe in the *Exa. 32.6* wilderness, was the celebration of the Festiuall day: as the Apostle

posse faith, *The people sate downe to eate and to drinke, and rose up to play.* And this is reckoned as one of the most grievous finnes of *Ieroboam*, that he had forged out of his owne heart, a solemne feast to the Calues. *1. King 12. 32. 33.*

Seeing then, the worshipping of images is the worship-
ping of diuels, as is said, *Psal. 106. 36. 37. They serued their Idols which were their ruine: yea, they offered their sonnes and their daughters vnto diuels.* (For hee that doth Gods worke hee worships God, and he that doth the diuels worke, he worships the diuell.) And seeing all Idols bee condemned in Gods seruice, because they haue no warrant from God, and hee hath not appointed any signification of them: this serues for the reproofe of all those that haue bowed downe vnto them, kissed them, or vsed any homage vnto them. For in *Esay 66. 3.* he sets downe this as a note of an vnregenerate man, *to blesse an Idole*: one neede goe no further for the note of a wicked sinner, then if he blesse an Idol. For by worshipping it, in this Commaundement, hee meanes not to accompt it as God, but to thinke that by any reuerence done before the Idole, one shall get some helpe, and that this shall bee a meanes of good to him: to doe this, is spirituall whoredome. For so in *Esay 42. 8.* *I will not giue my glorie to an other.* One had better therefore die the death, then vse any bodily gesture of reuerence to an Idole. And this the three children knew full well, in *Daniel*. For when the King commanded them, on paine of death, to fall downe, he did not bid them bend their soules, but onely their bodies, yet they would not. One would haue thought, they might haue done that, and yet haue reserved their hearts vnto God. But they knew, that if they had defiled their bodies with the least bow, it would haue drawne Gods curse vpon their soules and bodies: and therefore they durst not yeeld vnto it.

Seeing then this is a spirituall whoredome, those that haue done it must repent for it, and knowe that they haue infected their soules, with a damnable sinne, for which if they doe not thoroughly repent, it is sure, that when time and occasion shall serue, they will fall to it as freshly as euer before. For then, it is not the feare of God that hath repressed it; but the positive law

Wfe.

Worship-
ping of ima-
ges must be
repented for.

hath a little restrained it: which if it bee remoued, their lust will breake forth, as much as in former time it did, as it was seene by the *Israelites* in the wildernes. Therefore those that haue committed it, must bee truely humbled for it, and labour for assurance of pardon. And though men will say, they did it of a good intent, in a good meaning, and in loue to Christ: yet all these excuses will not serue the turne. It were an ill excuse of a wife to say, she loued her husband exceedingly, and therefore in his absence, she must haue others, to see them, and looke on them, and embrace them; and all this in loue to her husband. The husband would scarce thinke well of this loue, yea, it would be most abominable vnto him. And it is much worse to kisse an Idoll, and bowe downe to it, and then say, it was for loue to Christ,

Therefore also wee must labour to get the true and sound knowledge of God, out of his word, and a seruent loue of him. For, til then, a man is in daunger to fall to Idolatrie. But if one see Christ in his word, and know his spirituall properties, then he shall say as the Church, in *Hos. 14. 8. What haue wee to doe any more with Idols: we haue heard God, and seene God.* For then wee shall see better and more excellent things in him, then can bee found in any Image. But till this, wee are not well fenced against Idolatrie. As in the naturall marriage, the wife is sure from adulterie, if she loue her husband, but till then she lies open to adulterers: So stands the case betwixt Christ and vs; Then are we safe from Idoles, when we haue gotten a seruent loue of Christ. Many will boldly say, What? Bowe downe to an Idoll? kneele to a stock or a stone? sure I shall neuer doe it, But as good as you haue done it: and what cause or reason haue you to thinke you shall not? Haue you seene Christ deseribed in his worde? haue you felt him, and receiued his bodie and blood in the Sacraments? If you haue beheld his excellent beautie in these meanes, you will abhorre an Idoll, as an ugly thing: and if your soule loue Christ, and finde him in these things, you will neuer fall to this filthinesse, but loath and detest it. But also you are in continuall daunger, to runne to spirituall whoredome, (whatsoeuer you can say now) if occasi-

on were offered. Thus much for the grosse and direct breach of this Commaundement, by making or worshipping Images.

The third breach of it, is superstition: when one doth not goe to stockes and stones, but yet vseth those waies and inuentions, in worshipping God, which are not comanded of God in his worde, but be deuices of men. For *Math. 15. 9* Christ saith, that they *worship him in vaine, teaching for doctrines mens precepts*. If it haue no further beginning then mans braine, God will giue no blessing to it: yea, he sendes a curse vpon it, for cursed is he that addes any thing to the booke of God: God will adde so much to his plagues. And the reason is, because he makes himselfe wiser or better then God. For if God bee perfectly wise, then he knew best what worship would please himselfe: and if he be perfectly good, then hee would reueale vnto vs, what euer hee knew fit for vs to practise. Againe, it is a great iniury offered to God, when wee will let his deadly enemies haue the ordering and appointing of his seruice, rather then himselfe.

Superstition
3

A King would thinke it a great indignitie, that his seruants would not yeeld to his direction; but some base person, that were a professedemie, should set downe what seruice hee must haue, and in what maner hee must bee obeyed, what shal bee his attendants and prouision. But much more absurde and iniurious it is, that wee will let the wit and will of the flesh beare the sway in Gods worship: for these two do ioyne with the diuell, and are enimitie to God. And if wee will haue this preheminence in our houses, that our seruants must doe as wee bid them, not what they themselues think good, (for hee is a good seruant, that doth his Maisters will, not his owne: then why should not wee thinke it right, that God must be Lord in his house? and we must do his seruice, after his appointment, and not our owne.

This serues to condemne the Papists, that are most guilty in this point, and haue defiled the whole worship of God, with their own inuentions, and superstitions. As by praying for the dead, forbearance of meate, putting holynesse in time, &c. In

Papists re-
proued for
desling
Gods wor-
ship with
their owne
all inuentions.

all which God may, & wil say vnto them, Who required these things at your hands? so in the sacraments. For in the Lords supper the bread must be coniured, and crossed, and likewise the wine, or else they thinke it is not sufficiently sanctified; but where hath Gods word commanded any of these things? If they be so needfull, then they condemne God for want of wisdom, in that hee could not see it: or if they be not needfull, how dare they be so bold, as to adde them to Gods ordinance. So in baptisme, they haue added spetell, salt, and creame, and such trumpery, all which is wicked and abominable, and lyable to this accusation, *Who required this at your hands?* So for, the ministry, how haue they corrupted it, by popes, cardinals, abbots, monkes, friars, and the rest of that crew! And also they haue appointed their priest, to offer a sacrifice propitiatory, for quicke and dead, whereof there is no mention in the scripture of God: and therefore there can be no blessing vpon them: for they proceed from the flesh; and not from the spirit of truth, but from the spirit of error: and sprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this commandement, namely idoles, idolatry and superstition. Now as this false worship is forbidden, so the contrary, namely, the pure and holy worship is required; and we are comāded to stand for, & to practise al the good meanes which God hath ordained for his glory & our owne saluation. Wherof some are more ordinary, as praier, hearing & reading the word, & receiuing the sacramēts &c. Which duties because they haue bene often handled already, and many occasions are daily offered to speake of them againe, and againe, in our ordinary ministry, therefore they are only named in this place. This further we must be carefull of, that all the holy seruices of God, must be performed with such reuerent cariage of the body, and seemly gestures, as are most befitting the exercise in hand. As the publicā, in cōfessing his sin, declared his shame, & sorrow, by casting downe his countenance, and smiting himselfe on the breast *Luke 18. 13.* So in prayer we are commanded to lift vp our harts & our hands to God in heaue, *Lament. 3. 41.* An example hereof wee haue in *Extra*, who fell on his knees,

Gods seruices must be performed with reuerence.

knees, and spread out his hands vnto the Lord, *Exa* 9. 5. This reuerence helpes vs greatly against our owne infirmities, and edifies other that behold vs, as *Solomon* is said to stretch out his hands before all *Israel*. *1. Kings* 8. 22. and it testifieth our care to glorifie God in our bodies, as we are commanded *1. Cor* 6. 20. It is written of *Solomon*, that when *Bathsheba* came vnto him, notwithstanding in dignity she was his inferiour, & then a petitioner to him, yet hee rose from his throne, and bowed himselfe vnto her. Much more therefore ought wee, that are worse then nothing, to shew all humility, and modestly when we appeare before the God of al glory, whose iudgements we haue so many times deserued.

Now other some are lesse ordinary: as first, fasting, which is to be vsed to the intent, that we may more soundly humble our selues, before God, and be reconciled vnto him. And this is then specially to bee practised, when we would bee freed from some iudgement of God, that wee either feele or feare; or else, obtaine some speciall blessing, that we doe earnestly desire. It was commanded in the law once euery yeare to be exercised, that they might be better acquainted with it, and haue a perfect reconciliation, with God. *Leuit.* 23.

The vse of
fasting.

27.

A second lesse ordinary meanes, of Gods worship is **vowes**: which are to be vsed on speciall occasiōs, when either, to strengthen our selues against some sinne, or the better to performe some duty, wee doe binde our conscience to avoid all occasiōs, that may draw vs to the one, & to vse al good meanes that may further vs in the other.

Vowes
when to be
vied.

A third is **Lots**, which is a part of Gods worship, to be vsed in matters of waight, to the deciding of doubts, and ending of strife and contention. An example of which wee haue, *Acts* 1. where being to chuse an apostle in *Judas* stead, & not knowing the fittest, they committed the matter to Gods speciall prouidence, in casting lots.

Lots.

So in chusing a King, (which was a matter of great importance,) because no strife and contention should arise, they cast lots, and so chose him, whome God poynted at, as it were by the finger. The like they did, in diuiding the land of *Canaan*:

least

least any emulation or enuie should arise amongst them, they vsed Gods owne hand as it were, in giuing, euery tribe his inheritance, So that in such matters of waight and moment, these lots must be vsed as a good seruice of God, for those ends.

And since these things are as strictly cōmanded, as the former forbidden; this condemnes the corruptions and loosenesse of our times. Many thinke that if they be freed from idolatry, and superstition, then they haue kept this commandement: as though it did only forbid euill, and did not command the contrary good. This is not so. But one may forbear the forenamed sinnes, and yet bee a damnable breaker of this cōmandement: for God commands not onely to turne from dumbe idoles, but also that we should serue the true and liuing God, *I. Thess. 1. 9.* or else ther is no sound conuersion. Many can say, they pray not superstitiously. But doe they euer pray religiously? They spend no time in vaine repetitiōs: but doe they spend any time in faithfull petitions, and praying in the holy ghost. They reade no popish bookes: but doe they reade the booke of God? They come not at masse: but doe they reuerently receiue the Lords supper? They haue left of popish fasts: like enough, for we are salne from popery to plaine impiety: but doe they fast a christian fast? as they did it before superstitiously, doe they doe it now conscionably? in casting downe themselves, & celebrating it, as a sabbath vnto God, to confesse their sins & craue pardon for the sin. But for want of these duties many want the blessing of God, which they might haue, and are breakers of this commandement, because they be not as diligent, in vsing the good meanes of their saluation, as they were forward in the ill meanes of their destruction, and are not as carefull, to plant the holy worship of God, as to pull vp idolatry and superstition; So that such are as well guilty of the breach of this law, as idolaters: They for doing that they should not, wee for not doing that wee should: they for vsing false worship, we for not vsing the true worship. But then we shal be true worshippers of God when we shunne and hate all false seruice, and put in practise all the parts of the true seruice of the true God.

I am Iehouab. Of the word *Iehouab* hath bene spoken in the preface to the Commandements.

Thy God, a iealous strong God,

IN these words calling himself our God, he implies that there is an euerlasting marriage, betwixt him, and his church. And therefore as it is a foule fact, for a woman after her marriage, and the couenant of God, made betwixt her husband, and her selfe, to defile her body with filthy adulterers: so it is a thing much more hainous, and abominable, for any men or women, after their couenant with God, to follow idols and images, not contenting themselues, with the perfect beauty of christ. Then where he saith, (*a iealous God*) he compares himselfe to an husband, that as hee loues his wife most dearly, and tenderly, whilst she remaines chaste and faithfull: so is he most offended and prouoked, if she deale lewdly and trecherously with him. Now Christ hath abundantly confirmed his loue vnto vs in giuing himselfe for vs: but if we behaue not our selues chastly, towards him, accordingly, hee will be as a iealous husband, whose feruent loue, being abused, will burst forth into the strongest hatred. As *Solomon* saith, that *Sealouise is the rage of a man: and therefore he will not spare, in the day of vengeance.* In that he calls himselfe a iealous God, it declares that he wants neither cause, nor will to powre vengeance on them: and in that he is a strong God, he is of might sufficient, to plague and confound all those, that wickedly breake his couenant.

From all this description (whereby God hath set out himselfe vnto vs, to bee our God and a Iealous God, that cannot abide any such filthinesse, and a strong mighty God, that is able to execute his wrath on the offenders) wee must learne first, that idolatry is not a smal sin, but most offenseuie to God & dangerous to man. The practise of it is abomination, and the persons committing it, are made abominable, and accursed, *Deut. 7. 26.* It is a worke of the flesh, *Galat. 5. 20.* It is a seruice of the diuill *Deut. 32. 17.* And it draweth men by the fearfull iudgement

Pro. 6. 34.

Doct. idolatry is offenseuie to God and dangerous to man.

of

of God, into many monstrous, and vnnaturall sinnes, *Reuel.*
1.24 26. &c.

Yse.

Therefore they deale very wickedly against God, and injuriously with men, that iustifie such grievous sinners; and make their case seeme safe and good, who are in so great perill of the heauie wrath and vengeance of God.

Dott.

Then, from this description, secondly wee learne, that wee may and must take courage and comfort, to stand for Gods pure worship, against all Idolaters and Idolatrie, and all manner of superstition: seeing that hee is our God, one that hath bound himselfe in covenant to protect and defend vs: as also he is ieaious, that carries a flame of loue to all the faithfull, as well as an exceeding detestation to the vnfaithfull: and then he is a strong God; not strong with an idle kind of strength, that lies hid within him, and neuer is put in practise, but hee doeth vse his strength, to the maintaining, and protecting of all such as are true friends to him, and maintainers of his worship.

Yse.

Which is for the comfort of those, whose friends, and such from whom they haue their maintenance, are Popish, and will hate them and bee enemies to them, if they hate superstition and loue God and his true worshippe. But feare not that: God is a strong God, if they will not helpe, he will: they haue no such power against you, as God hath for you, so long as you continue vpright in his seruice.

2

This is also for the terror of all Idolatrous and superstitious persons, that haue many things to vphold them, and are well friended, and strongly defended; but yet mischief shall bee their end in the end, because he is stronger then all men, that sets himselfe against them. That which is prophesied against them, *Reuel* 18.8. shall surely come to passe. *Therefore* (sayth the holy Ghost) *shall her plagues come at one day, death and sorow, and famine, and shee shall bee burnt with fire: for strong is the Lord God which will condemne her.* And then all that the Kings could doe for those Idolaters, was, to lament them, but they had no power to helpe them. And the Merchants, who were in great league with them, could onely bewaile, but no way mitigate their miserie.

Vising

Visiting the sinnes of the fathers on the children.

First, it may be objected, how God can in iustice do this, and punish the children for the fathers fault. But to that we may answer as God doth in *Hos. 2. 2.* speaking to the Iewes, he bids them pleade with their mother; comparing himselfe to an husband, he shewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife, that hath dealt trecherously, and her adulterous broode too, because they bee none of his children: so God may iustly plague and forsake, both the parents, and the wicked children, of wicked parents.

Ob.
Ans.

Why God
may punish
the children
of wicked
parents.

Now this vengeance, vpon the children of idolatrous parents, is shewed especially in these things: First, in withholding the meanes of grace, and the spirit of grace from them. Secondly, in letting the children see their fathers euill waies, to imitate the same. Thirdly, in giuing them vp to blindness of minde and hardnesse of heart; and in denying them the benefit of good company, that might helpe them, and such like. But the doctrine that wee may gather hence, is, that vngodly parents are the most deadly enemies vnto their children. As in *Exodus, 34. 8.* where God sets downe his name most comfortably, and the abundance of his mercy, yet adds this withall, *Holding not the wicked innocent, but visiting the sinnes of the fathers, on the children, to the third and fourth generation.*

Vngodly
parents are
the greatest
enemies
their chil-
dren haue.

This, the example of wicked *Abab* doth evidently proue. For in that he shed *Naboths* innocent blood, and committed Idolatry, & serued *Baalim*, who could haue done greater wrong to his posterity, then he did himselfe by these things? for hence it came, that the kingdome was taken from his house: and his children, to the number of seauenty persons, had their heads chopt from their bodies; & all his kinsfolkes & acquaintance, fared the worse for his sake. So *Ieroboam*, (that seducer of *Isra- el*) thought by his idolatry, to haue established the kingdome,

I. Kin. 14.

to him and his, so that it should neuer haue bene taken from his house and offspring. But was it so? Nay this ouerthrew him and his house, this was the bane of all his. For because he made *Israel* to sinne, therefore God swept away him and his stocke, as dung from the face of the earth, that none remained of them. Euen as one would doe, with an vncleane and filthy beast, which if he abide long in a place, will defile the house, so that the place cannot be cleane and sweet, till both the beast bee remoued, and his dung swept out: so *Ieroboams* offspring were as excrements of an impure beast, that did so pollute the land, as it could not be purified till they were all scoured away.

So *Chams* posterity, for many generations, bare the curse vpon them, for the impiety of their wicked father.

V/c. I

This serues to rebuke those parents, that thinke and goe about by oppression, by wrongfull and iniurious dealing, and such wicked courses, to better the estate of their children, and hope by these meanes to make their seede great vpon the earth after them. Nay this is the way, to bring the curse of God, and consequently, destruction, vpon their family. If men did but giue credit vnto the word of God, that such vile practises would ouerthrow, and not build vp their houses, and that they did by these things pul down the plague of God from heauen, vpon them & theirs: it would keep them from enriching themselves by wicked waies, and make them take heede how they filled their houses with the riches of iniquity, for feare least they should fill them also with the reward of iniquity, euen the vengeance of God. For these sins, as Saint *James* saith, doe cry vp to heauen, they make an exclamation in Gods eares, and he vseth not to repell their cry with a deafe eare, but he heares it, to the ruine of those against whom the cry cometh: for after this cry of their iniquity, followes their cry & howling for misery. As Gods daily iudgement vpon enclosers, & oppressers, in our dayes shewes it; for when they begin to molest poore men, to vnpeople townes, to seeke how they may dwell alone in the land, this enclosing doth but exclude them and theirs: so that if men would but marke & obserue it, they should see before their faces, how God plagues their sinnes, both in them-

James. 5. 4.

selues

selues and their houses.

This must teach vs also to be humbled and to craue pardon, for the sins of our forefathers, because they sēd out an ill breath to bring the curse of God on vs also. So we see in *Daniel. 9.* he doth not onely confesse his owne sinnes, and the wickednesse of the people then aliue, but he is wonderfully cast downe and griued, for the sinnes of their auncetors, and predecessors, and of the kings, priests, and prophets, that went before them. And there is a promise, *Ezek. 18, 14.* that he that sees his fathers sins and feareth, being humbled for them, and doth not the like, he shall not smart, nor beare the punishment for them, but God will be mercifull to him. For indeed this is a true note, that one doth not iustify, and defend his fathers euill waies, when hee is griued & forsakes them. But he that sees his fathers misdeeds, and will either iustifie them, and defend them in word, or else by his practise maintaine them: he makes vp the measure of his fathers sinnes, that both may be laid together, and bring a double plague vpon his head.

2
To be hum-
bled for
our fathers
sinnes.

Of them that hate me.

IN that God calles Idolatry and superstition hatred of him, Doct. Hence this doctrine may be learned, that all false loue is hated. False loue is hated. For Idolaters pretend that they loue God aboue all and more then all. They can finde in their hearts to bestow their sonnes and daughters on him: and is not that zeale? No. False loue is true hatred: & in that they doe those things which God hates & forbids, what euer their pretence is, they are haters of God. So *Pro. 13. 24.* he shews *¶ a fōd parēt, that spareth the rod, hateth his child:* but he seemes to loue him & to be so tender ouer him, that he cānot find in his hart to giue him correction; therefore hee hates him, for that is hatred. So in *Leuit. 19. 17.* the lord commands, to admonish our brother plainly, and not *to hate him in our heart;* shewing that if any man bee so carnally affected to an other that hee cannot tell him of his sinne, being loath to griue him, by a sharpe reproofe, & to reprehend him, that he might be brought to repentance: hee that is thus tender hearted towards his friend, hath an hard hart against his friend, and

and this is an euill hatred.

This then confutes such people, as in their blind charity will say of papists, Oh they be good honest men: and though they haue not so strict a regard of Gods worship, as he commands, yet I hope they loue God and haue a good heart to him. Nay, they be not honest persons, nor they do not loue God, but they hate him. For this is as if a wife should say, Indeed in mine husbands absence, I must haue an other man to keepe me company and ly with me, to put me in remembrance of my husband, but yet I loue mine husband. But the husband, or any man else, would account smally of this loue: yea they would iudge, the wife rather hated then loued the husband. In such case are those that must looke on idols, to helpe them in their deuotion, they must haue some image to gaze on, that they may bee put in minde of God, and they will prostitute themselues to stockes, and stones, thereby to manifest the regard they haue of God: but he will giue them small reward for this loue, yea they shall be accounted of him as professed enemies to his name. So for those parents that are so kind to their children, & loue them so dearely, that they cannot bring them vp in nurture and correction, and in the feare of God, they cannot crosse them, or goe against them in their ill course: such a parent is a most mortall foe, as often the children feelee afterwards, and accordingly recompence them: for they loued them with a false loue, but the children reward it with a true hatred. So he that will not offend his friend, nor trouble him, with telling him of his faults, but rather smooth vp all and flatter him, & speake fayre words; he is a most grieuous enemy. And yet who is there almost, that doth not delight in such enemies, and makes more of them, and esteemes them more welcome, then a true faithfull friend, that seekes his soules health, and will not suffer him, to cast himselfe headlong into destruction? Let vs therefore learne to abhorre all carnall loue, both to God and men, as that which is the most pernicious hatred,

Net to
match with
idolaters.

This must also teach vs not to match our selues in society or in mariage with idolaters, For this is to ioyne our selues with those that hate God: and for this *Isaiah* was reproofed.

What?

What? saith the Prophet, wouldst thou helpe the wicked, and loue those that hate God? Yet if one had told *Ahab* that hee had hated God; hee would haue defied him, and said, that hee had loued God as well as the best. But that is no matter, what *Ahab* would say; so long as God accounts him an enemy, *Iehosaphat* should haue had no societie or friendship with him. 2. Chr. 19. 2,

So that they are much to bee condemned, that will seeme to haue some care of Religion themselves, and to looke that their owne wayes bee good; but yet they can be familiar, and make friendship with Idolaters, and professed superstitious persons. And are not they then subiect to that reproofe of *Iehosaphat*? What? wouldst thou loue them that hate me? No man will be knowne to be a familiar friend to an open traytor, whom the King and Counsell hath proclaimed traytor; for feare least he should be tainted with some suspicion of treason. And indeed, he that will be so conuersant, and so well acquainted with those which God hath proclaimed traytors: such as haue any spirituall wisdom, and true loue of God, may, not without iust cause, suspect him as one that himselfe beareth no great good will, to God and his pure religion.

Exod. 20 6. *And shew mercy to thousands of them that loue mee, &c.*

IN that God promisseth to shew mercy to thousands, of them that loue him and keep his commandements; we learne, that the best way for any man to do good to his children, is to be godly himselfe, as the very words of the commandement doe import. So *Psal. 37. 21.* *A good man is mercifull, and lendeth and his seede enioyeth the blessing.* And after, *29 Verse,* *The righteous shall inherite the land, and dwell in it for euer.* Not in his owne person, for that were no blessing to a good man, to liue still in this world, but in his seede he meaneth. One would thinke the contrary: what, is he alwayes lending? still giuing, and doing good? why alas, how shall his poore children do then? How shal they do? Nay, they be rich children, and shall do well enough. They haue a rich legacy left them, for they shall inherite the blessing.

Dott.

Hee that will do good to his children must be good by himselfe.

of God, When he saith, the blessing, it is more thē if he had said the whole earth, and all the world. For, this one might haue, and yet be vnder the curse and liue and dye a miserable man, and go to hell too: but he shall haue the blessing, therfore all things necessary for soule and body: for, so much the blessing containes. So *Psal. 112. 2. The generation of the righteous shall be blessed.* If then the blessing of God be the cause of all prosperitie & happiness; & contrary the curse of God, the beginning & ground of all miserie: then so farre as we be good or ill, so farre doe wee good or ill to our stocke. For, in the law, God threatens, that if we be disobedient to him and his commaundements, wee shall be cursed in soule, body, wife, children, and all that wee put our hand vnto. But, on the other side, if we be vp-right, and with a perfect heart set our selues to followe Gods commandements, then wee shall bee blessed in soule, bodie, wife, children, and all that belongs vnto vs: so that the blessing of God shall meete vs at euery turne.

Ps. I.

Since then God is so mercifull to all those that loue him, and shew it by keeping his commaundements: This serues for the comfort of al such, as be good children of good parēts. Though perhaps their parents can leaue them no great matter for outward things, yet they haue laid vp many prayers for them in heaven, and leaue them Gods fauour for their possession: they haue a good patrimony, for they haue Gods blessing to trust vnto. It is better to bee the childe of a godly, then of a wealthy parent. For he that is both himselfe a good man, and hath also proceeded of godly parents, is now possessed of a double blessing, for his fathers prayers, & for his own; for his fathers mercy & for his own too. This is likewise for the cōfort of Gods children, that haue many children, and little wealth to leaue them. But that is not the question, what goods they haue? If they bee good, and labour also to haue their children good; though they were thousands of them, they haue the blessing of God, and that shall maintaine them well enough. Those that be blessed of God, shall not want the effects of his blessing. As *Ps. 37. 22. They that are blessed of God shall inherite the land: but those that are cursed of him, shall be cut off.* Sometimes indeed the godliest pa-
rents

rents haue wicked and vngodly children: as *Iacob* had. But then God will either conuert them, as he did *Iacobs* sonnes: so that those, whome at the first he saw to be as prophane as any, he liued to see conuerted, and very holy men, and pillars of the Church: or else, if all bee not good, God giues grace, that some one of them at the least, shal be holy: As *Abraham* had vngodly *Ismael*, but he had godly *Isaack*: and *Isaack* had prophane *Esau*, but he had also holy *Iacob*. And *Dauid* had wicked *Abssalom*, and incestuous *Ammon*, but yet withall he had godly *Solomon*: or if none of the next ofspring be good, yet some of them that followe shall be holy. The godlinesse of the parent will shew it selfe in the bud, sooner or later: as *Iotham* had a wicked sonne and heire after him, though himselfe was a good man: but yet after godlesse *Ahaz*, succeeded godly *Hezekiah*. Or if at any time good parents bee denied this blessing in their children, the Lord will fully requite this want, with abundance of blessings, vpon themselves: as appeareth in the case of that worthy and blessed King *Iosiah*.

Exod. 20.6. *That loue him and keeps his Commandements.*

IN that the keeping of the Commandements is here set downe **Doct.** As a note of our loue to God, this doctrine may bee learned, that they onely be louers of God that be doers of his wil. But some will obiect, that if the loue of God consist in the keeping his commandements, then it should seeme that none loue him, because in many things we offend all. But, for resoluing of this doubt, know that there is a great difference betwene these two, To keepe Gods Commandements, and to fulfill his Commandements. For, keeping noteth a trueth, fulfilling a perfection: this Christ only had; but that truth euery Christian must haue. For, euery Christian man may so faire forth keepe Gods law, as that hee shall bee accepted and also rewarded, though not for the merite of the worke, yet for the mercie of him that accepts the worke. But this true keeping must bee knowne by these notes.

They onely be louers of God, that be doers of his will.

The difference betwixt keeping the Commandements and fulfilling them.

First in keeping, we must ayme at all; there must bee a full

True notes
of keeping
the 6th com-
mandment.

purpose, and true desire to keepe every one. For, if one lie in any sinne, and breake any Commandement wilfully; the wilfull and knowne breach of one, makes him guiltie of all.

2 Secondly, this obedience must be done willingly with a free and chearefull heart: as *Dauid* bids *Solomon* serue the Lord with a willing minde.

3 Thirdly, the end of our actions must be good, to shew our loyaltie to God, to approue our hearts to him, in obedience to his Commandements; and not for any other ende or intent of our owne, as to be magnified of men, or to merite by them or such like. Hee that hath all these things, keepeth the law of God. Indeepe no man can fulfill it, neither is it required of Gods children that they should; because they bee vnder grace, and not vnder the law, as touching the rigour of it. But for those that be out of Christ, this condition is proposed to them, Win it, and weare it: keepe the law in full perfection and haue happiness in full perfection; but breake it in the least tittle, and lose your saluation: those which are not in Christ are thus bound. But those which are his members, and are made one with him by faith, are vnder grace, there is a more easie obedience required of the, Not to fulfill the law in extremitie of it, but to keepe the law, in the vprightnesse of their hearts, and to doe so much as Gods spirit, which is bestowed on them, giues them power to doe. But now to returne to the doctrine it selfe, Whosoever loues God must in this maner as hath beene spoken, keepe the law of God. This is proued, 1. *Iob* 5. 3. 4. *This is the loue of God, that we keepe his Commandements.* Is it so? (may one say) then that is a very hard piece of worke, fewe can doe that. Nay faith hee, *his Commandements are not grieuous, for all that are borne of God overcome the world.* He shewes that a Christian, so farre as he is regenerate, hath conquered the world: and then Gods Commandements cease to be burdensome. For the thing that makes them heauie, is our worldlineesse and fleshly lusts, which strue against the spirit: but when Gods spirit which regenerateth vs, hath set down & overcome those lusts, in that measure they are very easie and lightsome, and wee shall with much comfort and quietnesse obey them, when

we are once truly conuerted, according to the measure of our sanctification.

It is a most tedious thing to a Christian heart, to obey the diuels Commandements; but most ioyous to follow Gods. As, if it were permitted to a Christian man for the while, to steale, lie, rob, murther, commit adulterie, surfeit, and wallow in his vomit or such like: his soule would abhorre it, and hee would rather die, then doe these things; it would bee such a vexation vnto him. But now, to pray, to heare the word, to read, confesse, or doe workes of mercie, and the rest of that kind, it is euen a recreation, and delightfull exercise for him: for Gods Commandements are pure, and holy, and delight the heart, so farre as it is pure and holy. So *John 14. 15. If ye loue me keepe my Commandements: and I will pray the Father, and hee shall send you an other Comforter.* As if he should say, He that loues mee best, and keepes my Commandements most, shall finde trouble; but let not that trouble him, for he shall haue my spirit, which will comfort and sustaine him, in all his miserie. But ignorant men will say, wee doe keepe Gods Commandements, and haue a care to bee obedient vnto Christ. But Christ saith, *verse 21. he that (hath) my Commandements and keepes them,* thereby teaching that one must first haue them afore hee can keepe them. Hee must haue them in knowledge, and vnderstanding, haue them, in memorie, iudgement, and affection, and then fall to keepe them in action. Doe this, and then indeede you loue Christ. But many talke of louing Christ, and what good friends they bee to Christ; but trie them a little by their workes, and you shall see that they neither haue Gods Commandements nor keepe them: and so farre as they faile in these things, so farre they faile in the loue of God, and pronoke God also not to loue them. This confutes those disordered persons, in whome one can see nothing, but open rebellion against Gods law, open breach of the Sabbath, & manifest contempt of the word: yet tell them of it, and aske them if they bee not ashamed, thus in the face of the world, to proclaime enimitie against God; then first they fall to shifing and cloaking. But

if you come with so good prooffe, that they cannot deny it, but are conuincied to their faces; then this is next, What? are you without sinne? haue you no faultes? do you fulfill all Gods cō-
 maundement? Yes, miserable man, there are faultes in the best: but this is a blockishnesse. Is there no difference, betwixt fal-
 ling by frailty, and through infirmity? and liuing, and lying in a
 sinne, and allowing ones self in the cōmitting of it? That frailty
 is in Gods elect children: but this wilfull disobedience, and
 maintaining naughtinelle, is in hypocrites: that God passeth by
 and regards not; this he will neuer put away, vnlesse there bee
 an amendment, and greater soundnesse. For such persons
 loue not God: and it is iust, if hee pursue them, and plague them
 as h's enemies. This likewise, is for the great comfort of Gods
 children, that do their best endeouour to keepe all his comman-
 dements. Though they faile in that obedience which they
 ought to performe, yet God promiseth to *show mercy* to them: as
 if he should say, Though you come farre short of that you
 should, and would; yet so long as your heart is true, I will beare
 with your infirmities. For hee requires not fulfilling, but kee-
 ping. If one will stand to himselfe, then he must either haue
 perfection, or confusion. But if hee trust to Christ, then
 he is vnder grace, and there is mercy in Christ,
 pitying and rewarding: rewarding
 all their good, pitying and
 passing by their in-
 firmities.
 (··)

Thus much for the second Commandement.

The





The third Commandement.

Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not holde him guiltlesse that taketh his vaine in vaine.*



He purpose of this third Commandement is, to teach vs that we should not profane the name of the Lord our God, but vse it with all reuerence. The partes are two: a prohibition, in these words, *Thou shalt not take the name of the Lord thy God in vaine.* (By the name of God, is vnderstood al those things, whereby God, as by his name, hath made himselfe knowne vnto men; as, his titles, his attributes, his word, and his workes. *In vaine*: that is, rashly, idly, carelessly, when neither God is thereby glorified, nor man profited.) The second part is a reason, in these wordes, *For the Lord will not holde him guiltlesse*, that is, God will surely punish him. Which reasō god sets down, because no sin goeth more vsually vnpunished through the hands of mē, then this. For many will take it hainously to haue their owne names euill spoken of and abused: but so slight a regard haue most mē of God, that though his name be blasphemed, and profaned, though he be greatly dishonoured yet they lay it not to heart, neither care for it. Therefore, least men should make no account of this so great a sin, (because it is a thing that mans lawes take little, or no notice of) he sets downe the punishmēt: that though the positive lawes of mē should take no hold on such persōs, yet the God of heaue and earth will take such in hand, and deale with them himselfe: he will not commit them ouer to the handes of inferiour Officers, but himselfe will see their execution done. Now the commandemēt doth partly forbid, partly cōmand. It forbids in general to take the name of God in vaine, as is shewed in the table,

What is
meant by
Gods name.

Doct.
Speciall
care to
be had of
vs, that we
take not
Gods name
in vaine.

The doctrine here taught is, that great care is to be had, that the holy name of the Lord be not dishonoured by vs. As it is in dignity aboue euery other name, so ought it to haue estimation aboue all other names. As he himselfe requireth, *Deut 28. 58* Thou shalt *fear this glorious and fearful name, The Lord thy God*. if he be so gracious to admit vs to that which we base creatures are altogether vnworthy of, as to deale with his maiesty, to be spoken of, & spoken to, & himselfe to speake to vs: let not vs be so vnthankfull as to defile his holy things, which he comitteth to vs, with polluted lips, and vn sanctified hearts. And this should caufe vs to be so much the more carefull hereof, by how much the benefit will bee greater to our selues, if we can make the right vse of this reuerend and blessed name.

The bene-
fits of the
right vie of
the reuerend
name of
God.

It yeeldeth safety to them that are in peril, and is as it were a castell, or tower for protection, for all righteous men that will runne vnto it. *Prou. 18. 10*. It conferreth all comfortable delights, to them that feelee the vertue of it in their hearts; and is compared in the Songs of *Solomon. Chap. 1. 2*. to a most pretious and odoriferous ointment, and that, not shut vp in a boxe, but *poured out*, which doth the more augment the sweet fauour of it: as in that which was bestowed vpon Christ. And this doth much allure sound hearted christians, (whose affections goe not a whoring after earthly vanity) to embrace and loue him.

I
How Gods
name is ta-
ken in vaine

A professor
liuing wic-
kedly is a
great scan-
dall to reli-
gion.

First Gods name is taken in vaine in life, by an vngodly, and vnholly couersation, of those that professe the religion of God. And so *Rom. 2. Paul* sets downe a reproofe of the Iewes, that for their sakes the name of God was euill spoken of among the gentiles. The gentiles hated Gods name, and were enemies to religion inough of themselves, when no occasion was giuen: but when they saw the Iewes, that professed themselves to be Gods people, and to loue and worship him, and to be loued of him also, to liue so wickedly, to deale so craftily, couetously, and cruelly: this made them hate religion much more, and speake ill of God more presumptuously. And so in *Ezek 36*. the prophet chargeth this vpon them in the *22. Vers.* that they polluted the name of God among the heathen. They were so farre from

from conuerting any one by their good example, that by their ill behauiour they made those to hate God, who else might haue bene drawne to some liking of true religion. For that which the wise man speaketh of the naturall family, is true also in the house of God. A wicked sonne, saith he, is a grieve to his father, and a shame to his mother. Let an hundreth vagabonds, and runnagates, play the filthy persons, the vntilrists, and the thieues, this brings no discredit to the father, no man chargeth the fault vpon him, he beares no reproach: but if his sonne, that is brought vp with him in the family, and is called after his name, shal do any such thing; himselfe hath not the blot alone, but he brings also an euill report vpon the family, & his father shall beare a great part of this disgrace. So, let all the Atheists and Papists, and carnall worlclings in the world, liue wickedly, and shew themselves to be, as they be, filthy beasts, goates, and swine, without grace, and the feare of God; it is no such great disgrace to religion, they beare all the blame themselves, and the shame lightes vpon their own heads: but let a professer fall into wickednesse, one that makes shew to be begotten of God, by the immortall seede of the word, to bee a child of the church, a member of Christ, a temple of the spirit, let such breake forth into some grosse sinnes, and here will be matter for all the wicked persons, in a countrie, to talke of; now the diuell and his limmes will triumph and brag, now they sharpen and whet their tongues; the religion of Christ shall be blasphemed, the professors of religion taunted, euery one, that desireth to be a christian, shall haue this laid in his dish, and the name of God, and the spirit of God, shall not escape without some blot of reproach. Ho, say they, these be your professors, these be your holy men that be so full of the spirit, these be they that will be the holy saints of God, these be they that rime to sermons, and carry bibles, these be the fruits of their profession, you may see what godly men they be: I warrant you they be all alike, you may see by one, what the rest bee. Thus wee see what a great staine religion hath among men, by the falles of thole, that staine the holy profession with an unholy conversation: professing godlinesse in word, but indeede denying the power

power thereof. These fill wicked mens mouthes full of slander, and giue their malicious hearts matter to set themselues a worke, against the gospell, and godly men.

And this was the sinne of *Ophni*, and *Phineas*: they should (as the Lords priests) haue giuen such good exhortations, and haue shewed such grace in their behauiour, as that all men might haue delighted to come into the place of Gods worship, and to serue him according to the law: but they were so wicked, and vngodly, & so full of filthinesse, that the seruice of God, by their meanes, was hated, and became odious to the people.

Vs. 1

Sith then this is such an high taking of Gods name in vaine, to be brambles in Gods vineyard, and tares among his wheates; this cōfuteeth those, that thinke, if they can keepe their tongues from swearing, & forswearing, the they be free from the breach of this cōmandement. If no man can charge them with an oathe, or periury, they thinke they need not repent for taking Gods name in vaine. Not so. But let them know, that by an ill life, by walking & conuersing after a sinfull manner, they may prophane Gods name more, hurt religiō more, & bring more grieue vnto the hearts, and shame vnto the faces of professors, then some other by a thousand rash oathes, yea by grosse & open periury. It is as great a fault, to abuse the religion of God in life, as the titles, or attributes of God in speech. And therefore, vnlesse those that are called Christians, labour to be christians, that their workes be sutable to their words; and they shew forth the vertues of Christ, as well as take vpon them the name of Christ, vnlesse they be carefull to frame their liues according to the line of Gods word, and so to order all their carriage, that the fruite that shewes it selfe in their life, bee agreeable to the seed that is daily sowne in their hearts; they are as grosse profaners of the name of God, and as lyable to the curse and vengeance of God, as he that sweareth many a vaine and idle oath.

Our workes
must be su-
table to our
wordes.

- 2 Secondly, this serues to instruct all men that would be called Christians, and accounted the sons of God, to liue so, as that they may bring some glory to God by their liues. And S.

Paul

Paul bids the bond seruants. *1.Tim.6.1. count their Masters worthy all honour, that the name of God, and his doctrine may not be ill spoken of:* speaking to such as were seruants to vnbelieuing masters, he bids them giue them honour, and reuerence, not for any religion or goodnesse that could be seene in them (for they were infidells) but for conscience sake to Gods ordinance, whose place their masters did supply: and that because if they did not so, all the fault should be laid vpon the name of God. But how doth he proue that Gods name should be euill spoken of? Because his doctrine should be euill spoken of, So that where euer the gospell is slandered, there God himselfe, and his name is dishonoured. Contrariwise, nothing can glorifie God more in all this world, then when those that will belong and appertaine vnto him, shew what household they be of, by their works. And he that will be esteemed the son of God, must doe more good workes, then one that is onely the sonne of Adam. This will stop the mouthes of wicked men, and mussel them vp, that they shall not haue a word to barke out against Christians, & Christianity. Yea this will beget a good liking in their hearts of that word, and religion, which works so good effects in the liues of them that hold it. As in the family, let the children be good, temperate, and modest, & behaue them selues gently, and humbly to all, then they do not onely get good account, and estimation to themselves, but they are an honor to the house of which they come, and to the parents which begate them, & a crowne to all their friends, and brethren; that those which bee enemies cannot for shame giue out an euill word of such a man, whose children be so well brought vp, and behaue themselves so orderly. So is it in the church, in Gods household vpon the earth: would any procure honour to God his father, would he cause the church to be praised, & all his brethren & fellow members to reioyce, and to be well reported of? then let him shew forth the vertues of Christ, let him liue worthy his vocation and calling, let him cause his light shine forth in the darknes of the world, let him not keepe his vertues in his owne bosome alone, but let the brightnesse of them shine forth vnto all those that liue with him, And if hee do so, hee shall bee honoured himselfe

Gods name
is greatly
glorified by
the holy co-
uerlation of
Christians.

himselfe euen in the cōsciences of the wicked, but especially he shall win great reuerence, & reputation to the name of God, to Christians and Christian religion. And though some enemies be reprobates, and therefore irreuocable, yet hee shall make them dumb, and stop their foule mouthes, that their furious clamors shall either not be heard, or if they bee, yet not regarded. And whereas others (that are yet in their present estate enemies, but in election Gods children) may seeme for a time perhaps to bee hardned, and not to submit themselues: yet afterwards this good example will worke, and the seede will appear in the fruite.

And when God hath softned their hearts, and opened their eyes, and conuerted their soules vnto him, and visited them with his good spirit, then they shall magnifie him and prayse him: then they shall say, Blessed bee God that euer I liued in such a Christian family; that euer I was vnder so good a Minister: I thanke God, that euer I was acquainted, or did conuerse with such persons, by whose gracious behauiour I was brought the better to like of Religion. Now the olde seede, that seemed to lie dead vnder the clods, reuiue, and springs: now the fruits of all good precepts, and good admonitions begin to appeare.

If there grow thornes in Gods vineyard, the axe of Gods vengeance meetes with them straight; and they, of all other, shall most fearefully and horribly bee destroyed. If men will be briars, then let them keepe themselues in the wilde waste, and not presse into Gods garden: for if they doe, most vndoubtedly they shall be cut downe, and cast into the fire. Thus much for the first kind of dishonoring, and taking Gods name in vaine, viz. by life.

Speech.

The second followeth, by Speech, and that first without an oath, by speaking vnreuerently of Gods word, titles, attributes, or workes, without due regard, or estimation of the thing one speakes. First of the word, in speaking of it idly, curiously, vainly, to picke out needlesse questions, rather to shew wit, and learning, in objecting vainly against the truth, then to minister any grace to others, or learne any goodnesse

to himfelfe. But this vaine and fruitlefle iangling, is a great abuse of the holy Scripture: when one hath no care to make the end of his fpeech the glory of God. For, *high talke becometh not a foole*. It is an vnfeemly, & an absurd thing to heare a profane finner difputing of the will and wifdome of God; when himfelfe is a proud, and foolish contemner thereof. And thefe vngodly difcourfers, that can fay nothing for the truth, but all, and only againft it, are not afhamed to brag, that they can hold argument againft the beft preachers, and fet them down: none can preach fo foundly but they will except againft his doctrine, and that by allegation of the word of God.

But let them firft get the law of God written in their owne hearts, and then let them open their mouthes in wifdome, and inſtruct others. As, God faith. *Deut 6 6. Let theſe words be in thine heart, and thou ſhalt rehearſe them continually.*

First then let one labour to haue the vſe of Gods word in himfelfe, and to make it his owne, and lay it vp in his heart; and then he may with comfort bring it forth and conferre it to others. Elſe, if one be an idle talker and a foolish vaine diſputer of that he neuer had any experiēce of, nor working in himfelfe: the more he ſpeaketh the worſe it is, the more he diſhonoureth God, abuſeth the word, and hurteth his owne ſoule,

First then, Gods name is taken in vaine, by the abuſe of his word, in curious, and fruitlefle prating of it. Therefore one muſt neuer talke of Gods word, but that he may bring ſome glory to God, and ſome good edification to men. As the Apoſtle ſaith, *Eaſy one another in your moſt holy faith*. Vnleſſe this be our ſcope, when euer we take Gods word in our mouth, to build vp one another in godlineſſe, wee peruert the word of God, and take his name in vaine.

Secondly, Gods name is polluted by vs, when we ſpeake of his word in mockeage, after a teſting, and ſcoffing manner. As thoſe did, of whom *Peter* ſpeakes, that derided the doctrine of the laſt iudgemēt: Ho, ſay they, *All things continue alike, ſince the fathers*: when will his cōming bee? as if they ſhould haue ſaid, We heare a large diſcourſe and here is much adoe among theſe preachers now adaves, about the great and fearefull day of iudgement, wherein (as they ſay) all men muſt be called to account.

I
Fruitlefſe
ſpeaking of
Gods word
is a taking of
his name in
vaine.

Iude. 20.

2

Mocking
Gods word.
2. Pet. 3.

4

Isay. 22.
12.

count for their workes. But where is thir glorious appearance? what danger comes by their terrible threatening? what profit hath any by their large promises? And thus, because God doth not presently passe sentence, & execute it, by casting the wicked into hell, & by receiuing the godly to the ioyes of heaven, foolish vaine men, that haue no faith, make a merriment and, a sport, to laugh at this doctrin. So in *Isay*, because he told them of death, y^e Atheists fel to mocking. Come say they, if we must die, then let vs take our pleasure while we may: *let vs eate and drinke*, and be merry: *for to morrow soule and body and all must come to nothing*: we will ply it while the time serues. And thus these irreligious beafts cast off all the exhortations of the prophet, by iesting and scoffing.

So, many lewd persons, in these daves, are ready to abuse the words of Christ (where he saith, If one giue thee a blow on the one cheeke, turne to him the other also) to deride Christians, and to disgrace Christian patience. Oh shamelesse persons! Will not the reuerence of Christ feare them, from the abuse of such words, as he with his owne mouth vttered? These bee the words of God, spoken and penned by the wisdom of the holy ghost, for the direction and instruction of his children; not for euery prophane swaggerer, and drunkard, to roule vp and downe in his filthy mouth, to moue laughter with them. And this is a common thing, among fantastlicall companions, that desire to be thought witty and conceited, That if any place of scripture serue their turne, to gird, or quip one another, or such like purpose, they had rather God should lose his glory, and Gods word the grace & authority of it, the that they wold lose their iest. And thus that, which God appointed to edify their soules in godlinesse, they peruert, to stirre vp themselves and others, to foolish, wicked, and prophane laughter.

3
Alleging
of scripture
for mainte-
nance of sin
is a grosse ta-
king of
Gods name
in vaine.
Matth. 4.

So thirdly, the word of God is abused, in a most grosse and notorious manner, when one brings it in the defence of any sinne, or error, or heresy. Which is, to presume to wrest Gods weapons out of his hands, as it were, and to wound him with his owne sword. This is as grievous an abuse of the sacred word of God, and as hurtfull and mischieuous, as swearing, or forswearing.

forswearing. Thus the diuell did most damnably prophane Gods word, that it might seeme to agree with his diuellish temptations.

So let wicked & voluptuous liuers, that spend all their time, and labour, in pursuing vaine, & fond sports, and games, and such foolish and fleshly delights, as make them no whit more seruiceable to God, or the common wealth, or apt to doo any good to their owne soules or bodies, or any mans else; let such men, I say, be reprobued, and told, that this kind of liuing is not allowable, it will not hold out before God: man was made to glorify God, and to do good vnto men; not to seeke pleasure to his flesh, & liue idly in the world; and therefore they must repent, and amend: You shall haue an excuse straight, Gods word must be brought as a defence, they doe not breake Gods commandements without warrant out of the scripture, if you will beleue them. What? say they, will you haue a man liue without delight? do you not allow recreation? why the scripture doth afford a man recreation, and then a number of places must bee brought in for recreation, to maintaine their voluptuousnesse. But, vaine man, doth not the scripture command a vocation, and the recreation as an help to further vs in it? Now if one may aske you that stand so much for recreation, what is your occupatiō: what fore trauaile is it that wearieth your body? what earnest study troubleth your braine, that you must haue so much refreshing, and so much recreation? It must be some very painefull labour, that needeth so much rest to make you able to performe it. It is a sore labour indeede, for it is the seruice of lust, and the diuell; two hard masters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods word. How darest thou then be so impudently audacious, as to rob God of his treasure, to maintaine thy filthy lust, and defile his holy word, by defending thy vnholly practise.

So likewise come to a couetous person, rebuke him for his wringing and oppression, shew him that the loue of the world is enmity to God, & that couetousnesse is idolatry, then comes in this place of scripture, which must salue all, What? hath not
God

God commanded a man to labour in his calling: doth not God say, *He is worse then an insidell, that provideth not for his family?* & so all must goe vnder the name of good husbandry, and thrift, and providing for the family. But consider, thou that standest thus for thy labour, God will haue thee labour, but not to serue the diuell in thy labour; take paines in thy calling, but hurt not thy neighbour by it; provide for thy children and lay vp, but withal lay vp thy treasure in heauen especially, and provide to bring them vp in the feare of God, and in some Christian vocation; first provide that they may be christians, & the thou hast well provided for them. Store vp mercifull workes: for if we be righteous, mercifull, and lend, our seed shall enioy the blessing. Thus God will haue one labour with godlinesse, and provide so for his children, as that hee must also provide for his owne soule.

So, come to angry and passionate persons, they likewise can haue something to say for their sinne, and that out of Gods word. When they haue broken out into foolish and vnadvised passions, tel them *This is naught, Anger reſſeth in the hoſome of ſoules*, and *the wrath of man fulfilles not the law of God*: Oh but I pray you, doth not Saint Paul say, be angry & sin not? It is true. But if thou wilt bee angry without sinne, bee angry first with thine owne sinne, begin at home, and condemne the folly that is in thine owne soule, or else thine anger is not holy, and spirituall, but diuelish, fleshly, and carnall. So almost in all other sinnes, there is scarce any sinne so bad, but vngodly persons will stand in defence of it; & if they can snatch a few words out of scripture, and turne them violently, from the true sense thereof, vnto their owne lust, they count this a matter of great wittinesse: but in truth it is a great wickednes and a damnable prophaning of the name of God. When one can wrest and hale together many places, and say much for his sinne, it is not a note of more wit, but of more acquaintance with the diuell: for their tongue is set on fire of hell, it is tipped with hell fire, & blowne by the stinking breath of sathan. And when they haue saide all they can, they haue made their sinne more grievous, their heart more hard, and themselves more cursed, in that they haue done nothing

There is no
point of wit
to maintain
wickednes.

nothing all the while, but dishonoured God, to make him a patron of wickednesse, and his word a sword for sathan.

Fourthly, the word of God is abused and profaned, by turning it to charms, and all other kindes of sorcery, to cure such persons as be forespoken, as they tearme it, and ayr'd, (as such foolish tearms they haue) and to say the Lords prayer, or some place of Scripture, to finde things that be lost, with many such wicked things: this is a sinfull peruertering of Gods word. And whereas men commonly excuse themselues for this sinne, because the words be not ill: yet let them knowe, that when one abuseth good words to a wrōg end, they be euill words to him: and if the word of God be peruerterd to such an end, as hee hath not appointed, they be the diuels words to him, that thus peruerteth them. And sathan is no lesse dangerous an enemy, whē he commeth like an Angel of light, then if hee appeared in his owne colours, And this charming God himselfe condemneth, and in the law saith, that he will finde out such persons. So that both these charmers, and those that go vnto them, are wicked abusers of Gods name: & either they shal haue no successe in the thing they sought for, or if they haue, it is a greater plague. For now they prosper in their sin, and their hart is made more hard and vncurable. And thus the word of God is abused. Now the remedy against this abuse is, that wee labour to apply Gods word to the right ends, that he hath appointed. And if wee will know these ends, we may see them, 2. Tim 3, 16. *The whole scripture is giuen by inspiration of God, and is profitable to teach, to improve, to correct, & instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good works.* Here he shewes how we should imploy the scriptures of God: and first generally, he saith, they bee profitable: shewing that the word of God must neuer be medled withall, but for some profit. In all conferences, wherein we alleage the scriptures, this must be the closing, & shutting vp of all; That there be some good done, that some body be the better for them, that some fruit be reaped thereby: but where profit is not the end, Gods word is not rightly applied. Thē particularly he sheweth wherein this profit cōsists. First, it serueth *to teach*, that is, to enlighten the vnder-

M

standing

4

Charming,
sorcery, and
witchcraft is
taking of
Gods name
in vaine.

Good words
may not bee
vied to ill
ends.

Leui, 20. 6

When the
Scriptures
are alleaged
to a right
end.

standing, that one may get more knowledge, and his minde be better informed. Secondly, *to conuince*, that is, to refute, & beate down heresies and false opinions. Thirdly, *to correct*, that is to amend the offenders, and redresse their euil maners. Fourthly, *to instruct*, that is, to shew how one should as well performe the good, as forsake the euill, and to leade such a godly and righteous conuersation, as that God may haue prayse, men may be edified, and himselfe may be comforted, both in life and death. These are those ends of the scripture, in the which whosoever imploie it, shall not dishonour God, and hurt his owne soule; but glorifie God, and himselfe be made perfect, and ready to euery good worke. Thus much for taking Gods name in vaine, by abusing his word.

Abusing of
the titles of
God, is to
take his
name in
vaine.

Admiration

Imprecation

Secondly, Gods name is thus taken in vaine, by abusing his titles: as, God, *Iehouah*, Iesus, Lord, and such other. And that, either in admiration; as when, vpon any sudden accident, or strange report, we breake forth into such vaine speeches, Good Lord, O Iesus, O Christ, Lord haue mercy vpon vs, what a thing was that? wherein, wee name Gods titles, without any feare or reuerence of him. Therefore those that haue done so, must repent, and do so no more.

So likewise we abuse Gods titles, in rash petitions, & imprecations: as *Sarah* in a fuming chafe comes to *Abraham*, and saith, The Lord be Iudge betwixt me, and thee: and thus shee must needs haue a purchased Sessions, and God must come down from heauen in al the haste: none else wold serue the turne, to redresse some wrōg, which she thought she had. And what was the matter? Why, *Hagar* had dealt vndutifully with her, & God must needs come to looke to this disorder. But if God had come, and, hearing her rash prayer, straight made examination, & proceeded to punish the chiefe offender, who should haue beene first plagued? Who was the first mentioner of taking *Hagar* to *Abraham*? was not *Sarah* her selfe? What? must *Abraham* take her through her meanes & motion, & now when the matter fallies out ill, she will fall out with her husband? How could the successe be better, since she was the author of so ill a beginning? So that such kinde of imprecations, as to wish, God be iudge, rash-

ly

ly, and hastily, is a great dishonour to God. As likewise in cursing: as, Gods vengeance on him, and such like horrible speeches, when God (forsooth) must needs become their officer to reuenge their quarrell, and serue their malicious humor. So likewise to praise God, and giue him thanks for an euill thing. As *Saul*, at the wickednesse of the *Ziphim*, when they, to currie fauour with *Saul*, and to get his good-will, came to betray *David* vnto him, and to discouer where hee was, that *Saul* might take him: he breakes out: Blessed be you of the Lord, &c. One might haue done a good duetie, and discharged a good conscience, as *Jonathan* did, and he would neuer thanke God for that: but let them come & helpe him, to bring his mischieuous purpose to passe, then God be blessed, and much good thanks there must be. But *David* did not so to him that slew *Saul*, though he had beene a cruell, and an vniust aduersarie. So for gamesters, when they couzen, and rob one another vniustly of their monney, without conscience or warrant, (they might euen as well, before God many times, picke a purse;) then in all the haste God must be praised for their theeuerie. I thanke God I haue sped well, I haue good lucke. What? is God a gamester? is he a Dicer now? must he be at euery idle persons becke, when he is robbing his neighbour? Monstrous persons, that dare be so impudent! they shall feelee and see (if euer God waken their conscience, in this life; and if he doe not, yet in the life to come) that it was a fault bad enough to take away mens goods in this maner: but far greater, when they will dare to abuse God in it.

Now, the best medicine to preferue vs from all these sinnes, and abuses of Gods titles, is set downe *Deut. 28. 58. Feare the glorious, and fearefull name of the Lord thy God*: feare it so, that one name it not, nor thinke of it, but with great reuerence. For if one be audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, and those not short and slight; but sore and grievous, of long continuance, and great durance. And if one doe tremble, and feare before God thus, he shall neuer abuse his name.

Thirdly, Gods name is taken in vaine by abusing his properties, and by rash speaking of them. As, of his power, wise-

Cursing.
Praying
God for an
euill thing.

I. Sam. 23
21.

Meanes to
keepe vs
from abu-
sing Gods
titles.

Abusing
Gods pro-
perties is ta-
king his
name in
vaine.

dome, mercy, patience, iustice, &c which are abused when we speak of the carnally, & carelessly, or cōtemptuously. As *2. Kin 7* whē the prince, on whose hand the king leaned, hard the Prophet say *¶* corn should be so cheape, so suddenly after that extream dearth, he saied, though God should make windowes in heaven, that could not be so. Now this was a fearful impiety to speak so basely of Gods power, & so cōtemptuously, as though his strength were to bee measured by mans strength, and God could not tel how to bring it to passe, because the Prince could not tell how, nor saw no meanes; for there he alludeth to *Noah* his flood, as if he had said, if God should raine corne now as fast as he rained water then, it could not be so: but it was so, and he saw it so, but had no good by it, for hee was prest to death by the throng, as a iust reward of this his cōtemptuous speech, and vnbeleefe of Gods power.

So likewise his providēce & wisdome is abused, whē on frets, and speakes grudgingly against Gods worke, vnder the name of fortune, and chaunce: Oh what ill lucke was that? what misfortune? For either one must say that things come to passe by chaunce, hap as hap may, without any disposing of God (and so he chargeth God to be too carelesse a gouernour, that lets things runne at randome, without counsell & aduice; when he had made a world, to let it go at peraduentures) or if he say that God gouerns al things & rules in the world, & appoints what things, & how they shal come to passe: then he chafes & murmurs against gods gouernment, vnder the name of fortune: and speaking ill of luck, he speaks il of Gods wisdome, and providence. So likewise in applying any of gods properties to defend euil (as the common custome of most men is, to despise all admonition, and to embolden themselues to all excelsse of riot in regard of Gods goodnesse.) Oh, say they, God is mercifull, and Christ died for our sins. True, God is mercifull: but to whō? to the penitēt, and humble person, that hateth his sin, & studieth to forgoe it: but hee is not mercifull to those that loue their sinne, and like it, and that haue a roote of bitternesse in them, and make Gods mercy an encouragement to hearten them in their sin, and not to allure them to repentance, but make his loue and kindnesse a protectiō to their leudnes, to such he will shew

shew no mercie, but his wrath shall burne against them to the bottome of hell. So that, in speaking of Gods attributes, speake of them with reuerence, and to that good vse for which God hath reuealed them.

So lastly Gods name is taken in vaine, in speaking vnreuerently of his workes: either those his admirable actions within himselfe, as election, and reprobation. When vaine man by his weake capacite, and shallow conceit, cannot reach to the depth of his wisdom, what mooues him to choose one and to refuse another; then in the bitterness of his heart, he openeth his mouth against his iustice: whereas hee should rather, with silence and reuerence, wonder at this hidden secret. As *Paul Rom. 11. 33.* did, hauing spoken sparingly of it, he breakes out in admiration, and so concludes, *O the deepenesse of the riches of the wisdom, &c.* So, for the outward workes of creation, and of redemption, and the passion of Christ, when one can speake so lightly, and without all vse of these great things, that should make him feare before God, and increase reuerence toward his Maiestie, and hatred of sinnes.

To speake vnreuerently of Gods workes, is a taking of his name in vaine.

Thus much for taking Gods name in vaine, by speech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

Taking Gods name in vaine by an oath.

And this is three wayes: by swearing either vainely, or wickedly, or falsely.

Vaine swearing is, when, in common and ordinarie talke, men mingle their speeches, and fill vp their sentences with needlesse oathes: which though they account as a small sinne, yet it is a most notorious dishonour of God, and proceedes from the Deuill, he is the father of it. As Christ saith, *Mat. 5. Let your yea be yea, and your nay, nay: for whatsoeuer is more, comes from the euill one,* that is the deuill. So that the roote of it is exceeding euill, and the fruit of it is euen as bad, as Saint Iames sheweth. *2. 11. Swear not, saith he, my brethren, neither by heauen, nor earth, nor any other oath: but let your yea be yea, and your nay, nay, least you fall into condemnation.* It is then manifest, that the Diuell is the authour of vaine oaths, dammation is the end & fruit of vaine oaths, & he that is willing to bee led by such a

Swearing vainely.

guide, & come to such an end, he may take his liberty to vse them. But one may say, I do not sweare great othes, as by God, & by the members & sufferings of Christ; but petty & small othes, as, by my faith and troth, by this bread, fire, light, &c. But Christ answereth for this, that we must not sweare, neither by the Temple, nor the golde, nor heaven, nor earth, no, not so much as by our head, because God is the author and maker of all things. And there appeareth such a wisdom, and power of God, in the simplest of his creatures, as ought to make vs to feare and reuerence him in them. So that whether they be greater othes, or lesser othes; if they be idle othes, Gods word hath condemned them, and they shall, without repentance, bring damnation. Yea, but I sweare that which is true, it is not a lye. Be it so: yet God hath not bound you onely, not to take vp his name falsely, but not to take it vp idly, and vainly. And againe, this ordinary swearing in our common talke, though it be true, will at length bring false swearing. It cannot be auoyded, but that he which vsually sweares vainely, shall now and then sweare falsely. For the often toying of Gods holy and sacred name, or any of his creatures, in our mouthes frivoulously, and carelessly, doth at length beget such a base account and opinion of these things, that they care not how they vse them. Oh, but, saith one, I would not sweare indeede, but they constrained me, and vrged me to it, for they would not beleue mee else: but if they will not, better it were to want credit with them, then to want the fauour of God. Better vnder-goe mans vniust suspicion, then Gods iust damnation. And what is the cause that some mens credit is growne so weake and feeble, that it will not stand, vnlesse it be vnderpropped by an oath? Because they haue so wounded their name, by lying, fraud, and couzenage, as that men take all for falshood, that comes from them. But if wee would deale iustly, and truly, and leade an honest life, we should not neede to vse such sinful shifts, to get men to trust vs. For there be many of Gods people, that, through Gods mercy, can say, they haue dealt so honestly, and conscionably with men, and haue had such care of their word and promise, as now no man, that knowes them, will go about to put them to their oath,

oath, their bare word may end the controuersie, So that if wee would deale plainely and iustly with all men, and let them see truth in our words, and faithfulness in our workes, such idle attestations, to the hurt of our soules, would be needelesse. So that to sweare, whē no oath is required, or accepted, nor can edifie, but rather hurt and grieue the hearers, is greatly to bee condemned.

But, if vaine swearing be a plant of the diuels setting, and wil bring forth fruit for his store, viz. damnation: then how much more horrible & odious, is that blasphemous, & furious, & outrageous swearing of many men, that, if they be a little offended, and their mind displeased, then they fall to disgorge their filthy stomacke, vpon the name of their creator, and spue out all the venom they can, vpon his most sacred maiestie, without any feare or reuerence. If in their hunting, their dogges content not their mindes, they fall a cursing and swearing, as it were, to ease their distempered stomack, by shamelesse & blasphemous tearing, & rending the name of God. If God crosse them in their dice, which are deare to them, they will crosse him in his glory, which is dearest to him: if he make ϕ dice run against thē, they will be reuēged, their tōgues shal run as fast against him. Here is an hart fully possessed with the diuel, or rather chāged into a diuel, that can finde no other remedy, when they are crossed, & moued, but to dishonor God. As, who shuld say, it is an ease & pleasure to their mind, when they can bring any foule disgrace vnto his name, so much as in thē lieth. Hell gapes with open mouth for such hellish persons: & a most horrible and fearfull damnation remaines for such horrible, and fearefull sinners.

But this may be an vnspeakeable comfort to poore Christians; If God forbear such furious persons, that blaspheme his name, and tread his glory vnder their feet: how much more will he beare with them that loue him, reuerence him, and desire to obey him? If God be so patient, that for a while he will as it were suffer men to flye in his face; then those that humbly cast themselues at his feete shall finde mercy. But let such persons take heede, how they presume often thus to crosse God in their anger, in the thing that he most accounts of:

The danger
of cursed
swearing.

for he will not long sit downe by it, he will not still beare it, but he will arise in his anger, and plague them in their soule, and in that that is neereſt vnto them. If they ſet their tongues againſt heauen, heauen will ſend downe thunderboulds of vengeance againſt them: & if one daſh often againſt Chriſt, and will take no warning, at length Chriſt will fall vpon him, and grind him to powder. And thus much for idle and fooliſh ſwearing, as alſo bitter and outrageous blaſpheming.

Swearing
wickedly to
do ill.

Secondly, Gods name is taken in vaine, by ſwearing wickedly, when men bind themſelues by an oath to do euill. As *Dauid* in a paſſionate heate, ſware to kill *Nabal*. Indeed *Nabal* had deſerued death, and God did meeete with him after: but *Dauid* had no warrant to ſeek a reuenge, and to ſweare to do that, which as yet, he had no calling vnto. This kind of ſwearing is a taking of the name of God in vaine, whether the oath be broken, or kept. For if men breake it, (as in this caſe they ought to do) yet they haue ſinned, in that, ſo lightly, & raſhly, they tooke vp the name of God; as that vpon better conſideration they were driuen to recall their oath againe: but if they keepe their wicked oath (as *Herod* did) that is moſt ſinfull of all; for then they make God an author, and patron of ſinne, and call him for a witneſſe, and allowe of their euill. So that for vs to ſweare we will bee meeete with ſuch as haue done vs ſome wrong, and that we will be reuenged of them, or ſuch like: it is a grieuous prophaning of Gods holy name, for Gods name ſhould feare vs from euill, and not bind vs to euill.

False ſwea-
ring or per-
iury.

Thirdly, Gods name is exceedingly diſhonoured and polluted, by ſwearing falſly, by forſwearing ones ſelfe, which is moſt vſually called periury. This is a moſt horrible ſin, tending to a moſt feareful damnation. For if we ſhall giue an account for euery idle word, as Chriſt ſaith, & if men be ſubiect to damnation for euery vaine oath, as Saint *Iames* affirmeth: the what ſhal become of thoſe, that wil dare to call God to beare witneſſe of a falſe thing, and beare themſelues out in a lye, by pretending his name? Therefore in *Zachar. 5. 4.* the Lord ſhewes that his curſe, like a fretting Leproſy, ſhall come vpon the forſwearer, and vpon his houſe, to conſume him and deuoure his houſe and ſubſtance,

substance, and shall eate into them, till it haue brought them to nought. And in the *Ps. 15. 4.* it is set down as a note and marke of a true Christian, that hauing sworn: to his hindrance, he will yet keepe his oath. Then how farre is he from being a good man, that will of purpose sweare that which he neuer purposeth to performe? and set a better colour vpon an vntruth, by garnishing it with an oath? For it were better to lose any commodity, then Gods fauour; and suffer dammage in any thing, rather then in the matter of Gods glory.

Now the circumstances do aggravate this sinne. It is very wicked and cursed, if it be in a priuate place, & a priuate cause: but when one cometh before a magistrate, in a publike assem- *Forswear- ing before a magistrat* bly, and in a matter to be publicly tryed, according to truth, and iustice; then to winne credit to a lye, and vniust dealing, by calling the true God to witnesse, and to behold it, is euen to make God a false witnesse like themselves. And this is to vnite, and linke many sinnes together: for he doth not onely profane the glorious name of the Lord of hosts; but also he is a thiefe, & robs the innocēt of his right, & drawes the Iurers to an vniust verdicte, and the iudge to an vnrighteous sentence. *Periured persons are arrant theeuers.* Now the way to preserue vs against this abuse, is to feare an oath: as *Eccles/ 9. 2.* describing a good man, and opposing him to a sinner, notes him by this marke, That he feares an oath, which the sinner is accustomed vnto. And he that is afraid to iure his tongue to swearing, shall not easily be ouertaken with wicked, and much lesse false, swearing. But hee that hath so lauish a tongue, as it can with as much facility and nimblenesse poure forth oathes, as other words, he is in continual danger to fall into that foule, and most odious sinne of periury. And thus wee haue heard how this commandement is broken, Now followeth to be seene what is here required. It commands generally to glorify Gods name, as is further shewed in the next table,

Gods

Gods name is glorified in	Life, by a godly and holy lining in Christian profession.		
	without an oathe: in speaking of Gods	words, attributes, titles, workes,	reuerently, & to good vse and edification.
Speech,	in the lawfull vse of an oath: by observing these rules in the	persons	making: that he be a Christian and beleeuers; else he cannot sweare comfortably. taking: that hee doe require, and will accept an oath; else there is no calling to it.
		matter that it be	1. first, true, in our iudgement, and knowledge. 2. of weight and importance. 3. performed with great feare & reuerence of Gods name.

First for life, a Christian is bound heere to behaue himselfe so, that his whole conuersation may bring glory to the name of God. He must so profit in knowledge, and conscience, by the word of God, which he professeth, and make such a good proceeding in pure Religion, as that hee may beautifie his Religion, by a blamelesse, and vnspotted behauior. Thus in *Matth. 5. 16.* Christ saith, *Let your light so shine forth before men, that they may see your good workes, and glorifie your Father which is in heauen.* He would haue Christians be as lights: and the light, which they must send forth on euery side, must be a gracious & Christian behauiour; that men, seeing and beholding these beames, may glorifie, not them, nor commend them (for a Phariſee will seeke to haue men magnifie him, and speak well of him): but a Christian must desire that by his means, men might be brought to magnifie the profession of God; and to speake, & think most reuerently of that word, that hath wrought such grace, & such reformatiō in him. The life must be the first beginner in Religion, or els the speech is but ridiculous; as the Lord saith, *What hast thou to do, to take my words within thy mouth: seeing thou hatest to be reformed.* One goeth beyond his calling and commiſſion, whē he dare call himselfe a Christian, & God his Father, & wil not yeeld obedience vnto his commandements, in his practise.

So

So. 1. Peter. 2. 12. *Haue your conuersation honest among the gentiles, &c. that they may glorify God in the day of their visitation:* as if he had said; There are many of Gods elect, that are, as yet, vnregenerate, and as bitter against Gods truth, and wil speak as ill of profession, as any other: but God will visite them hereafter by his good spirit, and the sunne of grace shall shine in their darke hearts, to their inlightning, and his word shall worke faith and repentance in their soules; and when he hath shewed the same mercy to them, that in former time hee did to you, they shall magnify him for those good things that haue bene in you, which haue caused them that bare an hard mind to religion before, to loue, and like it so much the more now. And though they stand out long, yet, at length, they shall be wonne, & then they will magnify God. And euen bond men are commanded, notwithstanding their lowe estate, and the basenesse of their condition, yet to bring some glory to God, and winne some reuerence to their glorious profession, by their good behauiour.

Tit. 2. 10.

No man is in so meane a place, and so contemptible a degree, but that, if he will take the name of Christ vpon him, & the profession of christian religiō, he must adorne it, & decke it, which he may doe, by being faithfull, and diligent in his place, and giuing euery man his due, conscionably. Euen a seruant, if he be not audacious, and arrogant, nor giuen to picking, & falsehood, but trusty, diligent, & seruiceable, patient, meek, & humble; he glorifieth God, he graceth religiō, he worketh out his own saluatiō, & doth what in him lieth to conuert his vnbelieuing master, & shall haue reward for this, as wel as if he were in a higher & more honorable calling, yf the world made more account of.

The meane-
nest christi-
an in his
place may
bring glory
to Gods
name.

In the very first petition Christ bids vs say, *hallowed, or sanctified be thy name*: that is, let vs and all professors be so well grounded in the vnderstanding of the word, & rooted in good affection to the same, as that their life, led in all good cōscience, may bring glory to thy name, & religion. Now for vs daily to make this prayer and neuer to regard our actions how they be agreeable to this petitiō what is that, but to dishonor God, both in life, & prayer: And thus much, how we must glorifie God in deed. Now followeth, how we must glorify him in word.

First.

Gods word
must be re-
uerently
handed.

First we must speake of Gods word with such care and reuerence, as be seemes the great excellency of it; & not vainely, nor iestingly, but onely to those good vses, and with that good affection, that the Lord hath commanded. And so in *Deuter. 6. 7. These words shall be in thine heart, and thou shalt rehearse them continually, &c.* So that it is not left at mans discretion, whether, hauing Gods word in his heart, he will speake it, or not; but it is laide as a Commandement, with equall authoritie with the former, that hee shall talke of it, as well as thinke of it. And surely if it dwell within, it will bee heard without, as *Psalm. 37. 30. The mouth of the righteous will speake of wisdom: for the law of God is in his heart, and his feete shall not slide.* He sheweth the priuiledge of a righteous man, That he hath Gods law so rooted, and settled in his heart, as it will spring, and bud forth in his mouth, and so keepe and preferue him, that either hee shall not doe any thing that is wicked; or, if he do, he shall be soone, and happily recovered.

Those therefore faile much in this duetie, that will neuer talke of any thing in the Scripture, or of any part of Gods worship: they will come to the Church, and giue the Preacher an houres hearing; but follow them out of the Church doore, and what kind of conference shall you heare come from them? not one word of the Sermon, but presently of earth and earthly things. Though these men bee not common swearers, yet they haue broken this Commandement: for God commaunds vs here, to honor him with our tongues. And therefore (howsoeuer foolish persons are ready to excuse themselues, That, though they cannot talk of the Scriptures, because they are not booke-learned, yet they haue a good heart, and serue God day and night, (if you will belieue their report.) Yet) so long as their goodnesse is locked vp, that it cannot come abroade, they may say what they will of themselues: but Christ sayth, that *A good man out of the good treasure of his heart, bringeth forth good things.* This is such a treasure, as must needes be brought to light continually. For if one say he hath a coffer ful of good Gold, and yet can fetch nothing out but drosse, no man euer saw him bring one piece of gold out of his chest, but euery day
Slips,

Slips, and base coyne; surely, by this that commeth abroad, men may quickly guesse what mettrall is within: and few will count him euer the richer for his golden words, when he hath nothing but brasse comes out of his purse. And so in the *Prou.* *Prou. 10.* the wise man saith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therefore hee, that can feede none, is not a righteous man, but destitute of the grace of God. As men therefore, must not speake idly of Gods word, so neither must they be altogether silent; as though wholesome and religious talke belonged not to them: but they must open their mouths with wisdom, and haue the law of grace vnder their tongue.

Secondly, we must speake of Gods titles, and properties, with feare and trembling, to the benefit of men, and the praise of God by the. Thus *Dauid, Ps. 40.9.* saith of himselfe, *I haue declared thy righteousness in the great congregation, I haue not hid thy righteousness, and I concealed not thy mercy and thy truth, &c.* These were the things wherof *Dauid* would speake; the great mercy of God, and his wonderfull and stable truth: that men might learne hence, to fly vnto him, and depend vpon him in their miseries. And he would shewe forth his righteousness, that men should knowe, that it would surely goe well with the righteous, and that the wicked should haue according to the worke of his hands: for God, being righteousness it selfe, must needs punish the one, and reward the other, as their liues and deedes haue deserued.

These were the things about which he would willingly exercise his tongue, & speak ioyfully to the people. For one cannot speake of these things conscionably, but it will worke in him a feeling, and a loue of them: so that himselfe shall get more good, and those also that heare him. So *Ps. 107.8.* *Let them confesse before the lord his louing kindnesse, and his wonderfull works before the sons of men.* He would haue vs haue such a feeling in our hearts, as that wee should not onely confesse Gods kindnesse to our selues, but before men also make knowne the same.

And therefore all of vs must here be humbled, and acknowledge

ledge how exceeding short we come, how seldome or neuer we breake forth into such confession or declaration of Gods power, wisdom, mercy &c. as our selues and others might thereby be stirred vp the more to be thankfull vnto him, and to stay vpon him. Who almost hath said, as *Dauid* in the *Psalm* *Pf. 66. 16.* *Come and I will tell you, what the Lord hath done for me;* what carefulnesse he hath had ouer our soules, & bodies, what faithfulness he shewed vnto vs in al our needs, and of all his wonderfull mercy and wisdom, whereof we may see experience. Many can make long discourses of the kindnes of such a friēd, and spend much time in telling what their good friends haue done for them: but for God, that giueth life, and breath and all things, and that giueth power to our friends to do vs good, and kindnesse to put that power in practise; who almost doth speake of his goodnesse, and power, that he continually doth shewe and practise towards vs, to moue himselfe, and others, thereby, more earnestly to glorify his name?

Gods
workes
must be
spoken of
with reue-
rence.

Exo. 15.

Thirdly, we are here commanded to speake of Gods workes, with reuerence, and thankesgiuing, whether they be workes of mercy, or of iustice. And thus the childrē of *Israel*, with their leader *Moses*, after that wonderfull deliuerance at the red sea, did fall to praising and magnifying God, and to confesse his excellent greatnesse, and maiesty, and set out the same to all posterity. And as we must magnify God for all his workes, so especially for those that goe beyond our reach, and seeme most contrary to carnall reason. And thus *Paul*, hauing disputed of election and reprobation, such workes as carnall men, and fleshly wit, most snuffe at & would willingly shew their quarrell against, if they durst for feare of men, *Paul*, I say being a man of God, speakes most reueently, and with wonderfull admiration of the greatnesse of God. *Rom. 11. 33.* *O the deepenes of the riches both of the wisdom, & knowledge of God! how vnsearchable are his iudgements, and his waies past finding out?* and then, *who hath known the mind of the Lord?* that is, who can tell why God chooseth one to life, and leaueth another to death, why hee will haue one saued, and another condemned? who can assigne the cause of these things? And, in the next verse, hauing before
spoken

spoken of ordeining one to shame, and another to glory, hee shuts vp & closeth all with this holy and reuerent conclusion, wondring at his greatnesse: *Of him, saith he, and through him, and for him, are all things: to him bee glory for euer. Amen.* As if hee should haue said; Hee made all things at the first himselfe, hee sustaineth, and preserveth all things by his owne power, still: therefore it is most iust and equall, that hee should dispose, and order all things according as seemes best vnto him, for his owne glory.

And as wee must strue to magnifye God in these workes that crosse our reason, so in those also that are most contrary to our affection: as in our crosses & afflictions. And thus did *Iob*, when God had taken away his sons, his seruants, his sheepe, his oxen, his camels, and all his goods, and that vpon the suddaine, he falls not to murmuring and grudging against God, but breakes out into the praise of God. *The lord hath giuen, saith he, the lord hath taken: blessed be the name of the lord.* In all these miseries he could find in his hart, & see good cause, to blesse the name of God: for he knew that it came frō God. And though the diuel were a cheefe stirrer, yet he could not goe beyond his commission; and though God had taken away all, no wrong was done to *Iob*. Gods it was, and God had giuen it him, and might haue taken it away sooner, and therefore still he was to be blessed. So did *Hezekiah*, so did *Eli*, *It is the Lord, let him do what he will.* So that euen in Gods chastisements, which are tedious to the flesh, and goe against the graine of our affections, we must praise him. As *Nebuchadnezzar* in the end of his seven yeares misery saith, *He is holy in all his workes, and iust in all his waies.* And thus we must glorify the name of God in speach without an oath. Now it followeth to be spoken of an oath.

And first we must know, that it is a singular duty to God, to take an oath when we haue a lawfull calling thereunto. As rash swearing is a wicked sinne, so right swearing is an holy seruice: and one may sinne aswell in omitting this when it is lawfully required, as in committing the other which is forbidden.

So *Deut. 6. 13.* and *10. 20.* *Thou shalt feare the Lord, and serue him, and sweare by his name.* In both which places, God plainly requireth

We must
praise God
for our af-
flictions.

Iob. 1. 21.

2. Kin. 20.

19.

1. Sam. 3.

18.

Swearing
rightly is an
holy seruice
of God.

requireth this swearing by him; as a speciall honour that belongs vnto him, when wee haue a warrantable, and iust cause to take an oath.

I Therefore their error must be condemned, that would altogether roote out the vse of othes, as vnlawfull; and being called thereto, refuse it, because, they say, they would not take Gods name in vaine. Whereas, in refusing to sweare by it reuerently, and vpon good ground and allowance, they might aswell refuse to heare, and read, and pray, as to sweare, being thus called thereunto.

2 Likewise it serueth for our instruction, that, when the case stands so, as that an oath is required at our hands, by those which haue authority, and when we haue a sufficient warrant, then we should willingly, & carefully do it, & that with a mind to glorify God, and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God, as well as these be: and it is a fault when men, comming to this, do not propose the glory of God vnto themselves; nor looke for any reward for this duty, but onely respect the ciuill ends, to set agreement, and make peace among mē. Many will hope to speed the better for a good prayer, as indeed they shal, which neuer hope that God wil looke any whit the more fauourably vpon them, for swearing religiously. But if God will punish vaine swearers, hee will reward good swearing, & those that vse it aright. As a curse is denounced against the sinfull, and idle vsage of it; so the reuerent and conscionable vse of it hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this point, we want the fruit of it. whereas a Christian, swearing for conscience sake, and in obedience to Gods commandment, may lay vp an oath among his best seruices, & treasure it vp as a precious iewell that shall bring an euermore lasting reward with it. For God will not forget those that sanctify his name: which all they do, that sweare reuerently by it.

Rules that
we may
swear right-
ly.

Now, that we may sweare lawfully, these rules are to be obserued, for the

{	}	Persons	{	swearing,
		Werke.		requiring them to sweare.

For

For the person swearing, this must bee knowne and obserued; that, if he would haue God to accept of him, he must bee a Christian: for no vnregenerate man can sweare religiously to please him. And therefore *S. Paul* swearing faith, *I call God to witnes*; but so may an vnregenerate man, and his oth be worth nothing, therefore he addeth, *whome I serue in my spirit*: shewing that hee, that will comfortably take the name of God in his mouth to sweare, must sanctifie him in his heart, and serue him in his soule, or else hee doeth take the name of God in vaine; hee doeth not glorifie him at all. For an euill tree, saith Christ, cannot bring foorth good fruit. And though others may haue good by that that hee shall doe, yet it can bring no good or comfort to himselfe. Nay, it is an euill worke in him, as was the preaching of *Iudas*, and casting out of Diuels, and other workes, which hee through Christes commission was able to doe: which notwithstanding, were so farre from doing him good, or yeelding him any comfort against the terrour of his conscience, that they rather were torments, and fire in his bosome, to vex him that had made so faire a shewe, when in trueth hee had so foule a heart. So, if an vnregenerate man take an oath, although it be very true, yet he sinnes and dishonoureth God in thus swearing; because whatsoeuer is not of faith is sinne: now hee hath no faith, neither lookes he to Gods Commaundement, or respects his glorie in the oath. Therefore whosoever hath taken an oath before his calling, howeuer in it selfe lawfull, yet hee must bee humbled for the doing of it: because it was a sinne in him; being voide of faith, and wanting a good conscience, and all true reuerence of Gods Maiestie. For these things can neuer bee wrought, but by the worke of the spirit, which doeth conuert men that they may bee fit for his seruice: whereas, in the state of vnregeneracie, they tooke Gods name in their mouthes, when there was no feare of him in their heartes; and to the impure all things are vnpure. This must bee obserued in the partie that is sworne.

Vnregenerate men can neuer sweare rightly.

Now, in him to whome the oath is made, this is requisite,

N

(with-

(without which, an oath cannot be lawfull) that hee require it, and be ready to accept it. For if the party, vnto whom one sweareth, bee vnwilling of it, then is it a sinne offensiue to the Lord.

What incon-
ueniences
accompany
forward
swearing,

And therefore many men are to be reprov'd, that, in common buying and selling, are so forward to sweare, as that, though no man be willing they should sweare (yea, rather many are griued and troubled at it): yet euery thing of lightest moment, must haue confirmation of an oath annexed vnto it. But what get they, that will make a trade of swearing? Surely this, that they grow to be suspected of vnfaithfulnesse: and when they be so lauish of Gods name, both their owne heartes grow lesse to reuerence it, and others the more suspect them; whereas they thinke to remoue all suspition from themselues. For, a godly man, and one that hath any true fidelitie in him, sets more by the name of God, then to pawne it vpon euery small occasion: and therefore those may be iustly thought most deceitfull towards men, that be most profane towards God. And hee that careth not to dishonour God, will neuer make any great stay to illude his neighbour. These rules are for the persons. Now for the thing it selfe.

Rules of a re-
ligious oath.
First, it must
be of a
known truth

First, it must bee true, that is sworne: that is, whatsoeuer wee confirme, by taking the name of God in our mouthes, must not onely be true in it selfe, but a knowne truth of which hee that sweareth hath some certaintie, his conscience must not doubt of it: if hee doe, hee sets too light by Gods name. So *Jeremie, Chap. 4. ver. 2.* hee requireth that men sweare in truth, and in iudgement. If one will come to auerre, and affirme a thing with an oath, hee must bee able to say, I sweare nothing but that, which, vpon sound ground, and good prooffe I know to be true, I am sure of it, and haue in mine own heart, iust warrant for that which I speake: else, vpon euery light coniecture, and slender opinion, to binde a thing by the name of God; though it fall out to bee so, is to profane Gods holy name, and take it vp with a vaine and vnreuerent affection: in that one is so rash, to aduenture so easily, and suddenly,

denly, vpon a thing of such weight and importance.

Secondly, an oath must not bee tendred in light and small matters, but in things of great moment. Though the matter bee certaine, and, in our knowledge, such, as wee may safely testifye the truth of; yet if it bee but a trifle, it is not worth an oath. In such a case, man must rather bee content, not to bee credited, then to call Gods name to witnesse. When *Moses* was the Iudge, hee appointed inferiour Officers, to bee conuerfant in smaller matters, and onely the greater and weightier matters were brought to him, to heare and decide. Now then, if it were not fit for *Moses* to bee called so the ending, and making vp of euery light and idle controuersie; much lesse is it fit for vs to debase God so much, as to bring him in vpon euery trifle. Wee would count it a very vnseemely thing, to trouble high Officers and Magistrates, with causes, which the meanest neighbour could arbitrate. And if it bee too much disgracing of a Noble mans dignitie, to call him forth about euery such thing of no waight; much more profanenesse is it, towards God, and sheweth a heart nothing touched with the greatnesse of his maiestie, to vrge him to come out of his place, to deale in such trifles. Therefore, vnlesse it bee matter that tendes to the glorie of God, or some great good of man, to end contentions that would bee daungerous, and to sette vnity and good order among men; wee must not bee bolde to meddle with the name of God, and solemnely to call him, as a witnesse of the thing in hand.

2
Othes must
be taken in
matters of
importance.

Exod. 18.

Lastly, we must do it with great feare and reuerence: as in *Eccles. 9. 2.* it is noted as the marke of a good man, to *feare an oath.* And though one be the childe of God, and an oath bee required of him, and he know the thing to bee certainly true, and the matter also of waight, worth an oath: yet if hee come lightly, without any regard of God, and reuerence of that his excellent name, he hath failed in his swearing, and hath taken Gods name in vaine, and is to be humbled for it. For, in the second *Psalme*, and the eleuenth verse, hee saith, *Serue the Lord with feare.* Now, if a man must not vndertake any service of

3
Othes must
be takē with
reuerence.

God without feare; much lesse may he call God to be a speciall witnesse. and after a speciall manner set himselfe before him; without trembling, and great awe of his Maiestie. And thus much for the Commandement. Now follow the reasons of it.

For the Lord will not hold him guiltlesse, that taketh his name in vaine.

Doct.
He that taketh Gods name in vaine, and repents not for it, drawes downe Gods iudgements vpon himselfe.

Here God, from the greatnesse of the perill, goeth about to terrifie men from the sinne. Now where hee saith, the Lord will not hold him guiltlesse, something more is vnderstood then is expessed. For, the meaning is, that God will account him as guiltie, and execute a sharpe and seuerer punishment vpon him. So that this we may here obserue as a plaine doctrine, That he that sins against this Commandement, vnlesse he doe soundly repent, shall draw heauie iudgements vpon himselfe. As the offence is hainous, so will the punishment bee answerable. For it is God that vndertaketh to prosecute against them: hee will not put it vp, but bee reuenged vpon them. If man onely accused them, they were not necessarily faultie, but might retaine credit with men, or at least haue comfort in their owne soules, as *Naboth* had, and they which are spoken of, *Esay 29.21.* that were made to sinne in word, when they spake truely and faithfully; and being righteous, were yet made to fall without cause: but if God conuince, who shall cleare? if he condemne, who shall iustifie? Their owne tongues and hearts, and consciences shall passe a verdict against them. If man onely were offended, man also might determine the cause, as vmpire or iudge, and ouer-rule the aduersarie. For the sentence is not alway as the plaintife would haue it: but (as *El* tolde his sonnes, *1. Sam. 2.25*) *If one sinne against God, who will pleade for him, or take vp the matter, betweene them?* If man onely followed the cause, there might be many helpes: as, protections, or bailes, or flight, or pardons, or death of either side, &c. But if god pursue, who can resist him? who can escape him? who can overmatch his power, or (without true repentance) extinguish

extinguish his displeasure? If he cast them, they be subiect to any punishment or all punishments; in euery place they may feare apprehension, at all times they may expect execution: so fearefull is their state that breake this law.

And yet of all sinnes this seemeth most safe in the eyes of men. A greater penalty is laid vpon him that robs a man of his goods, then vpon him that robs God of his glory: & one may with more ease carry out a blasphemous, and furious oath, yea many of them, and wicked scoffing and mocking at the word and workes of God, then any slanderous reproach, or taunting tearme against his neighbour, that is but dust and ashes like himselfe. Therefore, sith men let it slip so easily, God will take the more notice of it, and punish it more sharply. For indeede men are farre more careful for their owne vaine glory, then for Gods glory; and therefore if God should referre it to mens assises, it is sure, little order would be taken for it. Yea comonly it is seene, that those which should reforme, and correct others in this point, haue themselues most need to be reformed, and corrected: and the greatest rulers, that should most repress blasphemie, of all others practise it most. For, if they be neuer so little crossed, how do they seeke to ease themselues, but by violent, and outragions swearing? Therefore if God should put ouer the punishment of it to their discretion, like inough a verry slight penalty should serue the turne. And men also could not inflict a sufficient punishment, answerable to the fault: for damnation is the due punishment, as *Iames 5. 12.* Therefore God will haue it come before his iudgement seate, and himselfe will be the iudge and executioner in this offence.

Sith then God vndertakes to punish it, the vse is, for the terror of all vngodly persons, that take liberty to themselues to runne ouer, in the breach of this commandement about the rest; that they grow shamelesse, they neuer seeke to hide it, nay they will do it to grieve them that dislike it, and vsually they take a great pride in it.

Many also, the ciuiler sort, will bee loath a man should see them take away their neighbours sheepe, or steale a sheet from off the hedge: but if they sweare in a passion, and be told that

Vse. 1
Such as vse
to take
Gods name
in vaine
growe
more and
more shame-
lesse.

they are in great fault, they wrong God, in that which is most deare vnto him, they profane and dishonor his name; then they turne all into a iest and laughing. What? is that such a matter? do you stand so much vpon an oath? who is there I wonder, that doth not sweare sometimes, and drop out an oath before he be aware, when he is angry? And doe they make so light a matter of it? Is it a small thing to fall into the hands of God? Nay, there be some of Gods people, that can say truly, through Gods mercy, that they had rather choose, to haue their soule drop from their bodie, then a rash and passionate oath from their mouth. For if God haue threatned to bring damnation vpon vaine swearers, then where shall mad and frantique swearers appeare? These bitter swearers, how great a damnation must they looke for, vnlesse their repentance be exceeding great? For though men let them passe, yet before the great Iudge of heauen, they be liable to an action of eternall death. Wherefore, in a case of such danger, men must be content to be admonished, and to be helped out of the sinne: and not chafe, & rage against him, that, by a wholesom rebuke, desires to preferue them from the wrath of God, and to draw their soules out of perdition.

Custom to
swear excu-
seth not, but
accuseth
more,

But this is their defence, That they sweare not from an euill minde, nor in any bad meaning, but only by reason of a long custome, which they cannot now leaue. But this defence is now much worse, then the offence. For it is all one, as if a common robber should pleade Not guilty, before the Iudge, confessing that he had indeed robbed, and murdered, yet he thought himself an honest man, because he did it not of an ill intent, but only for that he had accustomed himselfe to theeuing & spoiling, euen frō his childhood: and therefore he must needs continue that course of life still; he neither could, nor would alter his custome: would an earthly Iudge acquit such a shamelesse malefactor, though the wrong concerned onely other men, and not himselfe? And shall God, the most righteous Iudge, let such escape, as make it their ordinary custome to rob him of his owne glory, & to pollute his most holy name? Other malefactors vsually do not kil before they be prouoked, neither wil they steale but in hope of gaine to themselves: but these wicked swearers fly
vpon

vppon God, who neuer did them hurt, & they are needlesse, and sencelesse theerues; for they spoile and rob, without any hope or possibilitie of gaine: yea, with euident hurt to their owne soules, hindrance of Gods glory, and grieve of hart to their Christian hearers.

Lastly, this may serue for the comfort of them, that haue receiued wrong by false othes, and haue false matters carried out against them, by the helpe of perjury. Though Iudges for their owne gaine, sometime regard not this, or, by reason of their ignorance, or error, cannot find out the right, & counterfeit matters passe for currant: yet the Iudge of Iudges will make a better inquiry, and set downe a more true and vpriight sentence, & will lay open their innocency, & the damnable hypocrisie and impudency of their aduersaries; and not onely discouer it, but plague and confound them for it, if they persist impenitent. And this was the case of *Naboth*, & his childrē. He was by such wretched dealing surpris'd & brought to death, as a malefactor, & traytor against the King, & blasphemous of God: but hath not God shewed in his word, how he brought destruction vpon the actors, & rooted them out, & swept them, & their seede away, from the face of the earth: and *Naboths* name is now cleared, and every one, that heareth of him, knoweth him to haue bene better then *Ahab* or *Iezabel*. So that God brought their sin vpon their heads, and hath not suffered his innocency to bee stained. God would not beare with it: how-euer, for feare of *Ahab* the King, no man durst go about to redresse it. Therefore, albeit sometimes wicked sinners will impudently cut face, and by swearing, and forswearing, oversway the good causes of Gods children, and carry away matters, for a time, that are altogether false: yet bee patient, God will not let the vprightnes of his children be alway oppressed: he wil not stil suffer his sacred name thus wickedly to be abused, and made a shelter for lyes and slanders, but when the good time comes, hee will let the world see how shamefully they dealt. And though now, while God holdeth his peace, they flatter themselves, and be not afraid to profane his name, so they may effect their malicious purposes, for matters to go on their side: yet God will cause their wickednesse

kednesse to returne, and fall vpon their owne heads, and their owne shame shall couer their faces; and the wrong done, both to his name, and to his seruants, shall bee fully discouered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in these words.



The fourth Commandement.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke. Thou nor, &c. v/g, ad finem.



He purpose of God in this fourth Commandement is, to teach vs, to set apart the seuenth day wholly, from all worldly affaires, to the exercises of Religion and mercie. The parts are two. The one setteth downe the duties to be performed; the other the reasons to moue vs to performe them. The duties, two-fold: What we should doe; and from what we should decline. The thing to bee done is, keeping it holy, celebrating an holy rest vnto God. The things to bee forborne, are, all worldly workes in our selues, and those that belong vnto vs, as children, seruants, and all inferiours, and that our beasts bee not put to any seruile labour, yea, that the stranger, when hee comes amongst vs, doe not openly profane the same. Though we cannot inforce him to come to the publike exercises, yet those that are in superioritie, must re- straine him from open violating of it, by working or any such like disorder; and must lay their authoritie so farre vpon him,

as that they suffer him not, among their people, and in their iurisdiction, in the face of the Congregation, to breake the Commandement of God.

The reasons are diuers: First drawne from the equitie and righteousnes of it, in these words. *Sixte dayes shalt thou labor, and do all thou hast to do.* As if he had said, I haue giuen thee 6. daies for the works of thy calling, & haue takē but one for my selfe: therefore thou must be very well contented, to yeeld to me in this so reasonable and equal a duetie. If I had taken sixte to my seruice, and giuen thee but one for thine ordinarie affaires, yet thou oughtest to haue obeyed mee: but now that I am so liberall to thee, and reserue so little time to my selfe, hauing so large authoritie, there is no reason, why thou shouldest refuse.

I
Reasons for
observation
of a Sabbath
day. First
from the
equitie.

The second reason is taken from the interest and right of God, in these words, *The seventh day is the Sabbath of the Lord thy God.* As though he would say, I haue taken it to my selfe, I challenge it to be employed in my seruice, it is my day, and not thine: therefore vnlesse thou wilt bee accounted a sacrilegious theefe, to take holy things for vnholie vses; vnlesse thou wilt deuoure things that bee sanctified, to thine owne destruction, see that thou meddle not with it. It is a part of Gods treasure: and thou shalt bee no better then a robber, if thou conuert this which is not thine, to thine owne vses.

2
Secondly
from Gods
right.

The third reason is taken from Gods example, in these words. *For in sixte dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seventh day.* As if hee should say, If thou wilt follow example, and bee led by others, then follow the example of the best. Now what better example can there bee, then of GOD himselfe? who when hee made the world, and all things in the world, contriued all his workes so, as that hee finished them in the compasse of sixte dayes, and on the seventh day rested from all his workes of creation, onely preseruing those things which before hee had made. Therefore from his example learne thou so to dispatch all thy businesse in the sixte dayes, as that on the seventh day, ceasing from labours of thy calling, thou maist giue thy selfe wholly, to the duties of sanctification, and to meditate

3
From Gods
example.

From the
end of the
sabbath.

meditate on Gods power and greatnesse in his fixe dayes worke: for which end, as one speciall thing to bee done in it, he he hath appointed this resting of the seuenth day.

The last argument is taken taken from the end and vse of the sabbath, in these words, *Wherefore the lord blessed the sabbath day, and hallowed it*: as if hee should say, If neither the equity of the commandement, nor the right of God, nor yet his example will preuaile with thee to perswade thy hart to keepe this comādemēt: Yet in regard of thine owne profit, and the benefite thou shalt reape to thy selfe, yeelde to keepe it holy. For God hath not taken this to himselfe, for any commodity that hee should haue by it, but euen for thy good: he hath appointed it for holy vses, that it might be a meanes of blessing, not vpon the soule only, but vpon the body also, and estate of them that obserue it. There is no readier way to bring Gods blessing vpon any man, then the sanctifying of it, nor no more present meanes to pull downe a curse, then the neglecting and breaking of it. Therefore if thou loue thy selfe, and wouldest haue prosperitie to thy soule and body, yeelde so much obedience to God as to sanctify his sabbath. Thus much cōcerning the drift and exposition of the words of this commandment.

That the
sabbath is
morall and
perpetuall.

Now because there bee many that are not perswaded of the continuance of the sabbath, and account the keeping holy of the seuenth day, in the number of those ceremonies which be abrogated by Christ, as belonging only to the Iewes: therefore it is requisite, that we proue and confirme by some found reasons out of Gods word, that this commandement is morall and perpetuall, and as carefully to be kept vnder the gospell as vnder the law, and to continue in force, so long as any of the commandements, euen so long as there is a world and a church militant in it.

Arguments
to proue
the sabbath
day to be
perpetuall:
1. from the

The first argument, to proue the perpetuity of the sabbath, may be drawne from those reasons which God vseth for the confirmation of it in the text. The reasons are all of them perpetuall, and not one ceremoniall, and euery one belongs vnto vs, as much as vnto them: and therefore it is without reason to
make

make the commandement it selfe of lesse scope, and binding ^{reasons in the} fewer to keepe it, then those reasons which are brought to con- ^{commande-} firm it. For, goe through the whole commandement, what one ^{ment.} word, in all of it, hath any note of ceremonie? what reason fauours of any speciall thing to the Iewes, that the commandement should be tyed only to them? For God commands them to keepe the seuenth day, because it is most equall: seeing that he hath permitted sixe dayes, for their ordinary travell. And hath not he giuen vs liberty, to labour sixe daies in our calling? and is not the equity, altogether as forcible to vs in euery age, as it was to them, in their ages. If God haue taken from vs none of the sixe dayes which he gaue to them; what reason haue we to take away the seuenth or any part of the seuenth, more then they?

Then secondly, it is the Lords; therefore the Iewes may not imploy it any other waies then according to his will: and doth not this reason hold as strongly now? Haue we any priuiledge graunted, to lay theeuish hands, vpon those holy things which are Gods, more then in olde time they Iewes had?

And for the example of God, that he ceased from creating, doth it not reach to all men and to all times alike: are not wee as much bound to follow Gods example as euer any?

Lastly, it is a day blessed, to them that keepe it, and to this end consecrated that it may bring a blessing. Hath time worne out the force of this argument? Is God lesse able to lesse vs now or should we lesse desire, or do we lesse stand in need of his blessing, then they? We see then, that al the reasons are firme & strong; the length of time, cannot abrogat the truth & strength of the reasons; therefore neither can it disanull the commandement which is grounded heerevpon. For where God giues a ceremonial commandement which he would haue the Iewes onely to obserue, there hee frames his reason thereafter, from some thing that specially toucheth the Iewes; and hath no such agreement, or affinitie to other nations or times. As for the passeouer, he commaunds the Iewes to keepe that. Why? Because the Angel passed ouer their houses when he destroyed the Egyptians. And they must giue the first borne to God:

Why?

Why? Because God did not smite their first born in the slaughter of the Egyptians. And, so, many other ceremonies haue reasons annexed vnto them: which, being peculiar to the Iewes, shewed, that they did only binde the Iewes vnder the law. But of all the reasons here alledged, we see that none is ceremonial, peculiar, or proper to the Iewes; but euery one common to all, and as large as all the worlde: therefore those, that cannot exempt themselues from the arguments confirming the Commandement, may not pull their neckes out of the Commandement.

2
From the
time.

Heb. 4.3.

Secondly, from the time when this Commandement was first giuen, and the keeping of a Sabbath holy first instituted; we may easily perceiue, that this Commandement is no more ceremoniall then all the rest. For it was giuen in mans innocency, when *Adam* was perfect, and needed no ceremony to leade him to Christ, because hee did not neede to beleue in Christ, being himselfe perfect, and holding his happy estate, not by faith in Christs merits, but by confidence in Gods word, promising him life so long as hee continued in his innocency and obedience. For, this commandement was not first giuen at mount *Sinai*, no more then any of the other 10; but equally with them bound the conscience of *Adam* the first man, and is of like antiquity, with the rest. The first seuenth day, that euer was, was as much to be sanctified, as any sabbath following. As may appeare in the secōd of *Genesis* the. 2. & 3. verses: wher it is said, that God after the creation in the sixe dayes rested from creating, the seuenth: and therefore hee hallowed the seuenth day, and blessed it. Now then, sith it was instituted in paradise, afore either ther was a ceremōy, or neede of a ceremony, it may not be reputed among the Iewish ceremonies.

And this reason is the rather to be marked, because it shewes the foolishnesse of that friuolous obiection that some men bring against the sabbath. O (say they) the Iewes were children in Christ, and weakelings, and therefore they had neede of a sabbath: But we are past babes, we are men growne. and haue more knowledge, we are stronger then they. Are yee stronger then the Iewes Be? it (though if it were well tried, many of these

these, that bragge of their strength about the Iewes, would be found inferiour to many of the Iewes). But be it, for the time: graunt them this; yet, are they stronger then *Adam* in his innocency? haue they greater knowledge and more grace then hee had before his fall? But God saw it needfull for *Adam*, to haue a sabbath. And if it were needfull for him, that was without sin, had no clogge of corruption, to hinder him, no sinner to infect him, no ill example, to seduce him; yet (I say) if he had neede of this (as God in his wisdom saw hee had) because his calling, (though followed without tediousnesse), would yet partly haue withdrawne his heart, that he could not so freely and wholly haue giuen himselfe to praising of God, and considering of his power, wisdom, and mercy; and therefore was to set one day apart from all workes of his vocation, that hee might wholly addiect himselfe to religious and holy exercises; and with greater liberty and comfort doe them: Then, what neede haue we? and how farre is our necessitie greater? which are burdened with many corruptions of our owne, and haue temptation from many ill presidents, and many allurements of the world, to pull our hearts from the worship of God; which are men of polluted lips our selues, & dwell among people of polluted lippes; & which cannot without farre greater distraction, and wearinesse also, follow our calling. If *Adam* had neede of a sabbath, when hee had no let within, nor without, how much more haue we? which both within and without are beset, & on euery side compassed, with such strong impediments from our selues and others, that when we haue a sabbath, to bestow wholly & onely, on godlinesse and religion, can yet hardly and with much adoe, keepe our hearts from wandring after the world, and earthly things. For if *Adam* had need in his innocency to be helped with a sabbath: then no man in this world is so strong as that hee for that cause may exempt himselfe from keeping a sabbath. It was giuen to strengthen and helpe the Iewes, and they needed it: yea it was giuen to *Adam*, and he needed it, that hee might more freely serue God and more comfortably reioyce in him: and, for this reason also, is perpetuall and not a ceremony.

Thirdly.

3
From the
manner of
the deliuey

Thirdly, the manner of deliuey confirms the perpetuity of it, and shewes that it is still of as great force as any of the rest: for this was written by the finger of God, in the tables of stone with the other, to shewe the durable continuance of the same; and therfore this is not exempted *Deu. 10. 4.* *Then he, viz. the lord, wrote vpon the Tables, according to the first writing, the 10. commandements, which the Lord spake vnto you in the mount out of the fire in the day of the assembly, and the Lord gaue them vnto me.* That reason, which *Moses* brings to confirme the authority of all, doth as strongly establish this, as any of the other: viz that God first spake it with the rest, and after wrote it also in the tables of stone. God did giue the ceremoniall lawes by the ministry of angels, & vsed *Moses* as his instrument to write the: But for the greater reuerence of these 10. hee would not vse the helpe of *Moses* hand & pen, but with his own finger wrote them, not in paper with inke, but in stone (to shew the strength, & continuance of them) and cōmanded *Moses* to put them in the Arke, to shew that no man could fulfill and perfectly obey them, but onely Christ. If these 10. were altogether written by God, and no exception made, whereby the sabbath should be inferiour to the rest, but all together put into the Arke, the a man may as well rend any of the other 10. away, as this: yea and that with more shew of warrāt. For, none of them all is more fenced with reasons, and mounded about with more strong arguments, to keepe out the cauils and obiections of men, then this is. So that where God hath, of set purpose, vsed the strongest meanes to vphold and grace it; for man to ouerthrow it, and bring it to contempt, is a note either of great folly, or else of impudent impiety.

4
From the
persons to
whom it is
giuen.

The fourth reason is drawne from the persons vpon whom it lieth, and vnto whom it is giuen. For we know that the ceremonies did lye onely vpon the Iewes, the gentiles were not bound to obserue them: but now this commandement saith, not only thou, thy sonne, thy daughter, thy man, thy maide, (which containes al superiours, & inferiours, and consequently their whole cōmon-wealth) but it goes farther, and saith the stranger which is within thy gates. So that if, a heathē man of an
other

other country, and religion, had come amongst them, the magistrate was bound to looke to him: though he could not constrain him to performe religious duties, yet hee was to restrain him, from all seruile workes, whereby the sabbath might openly be violated. Now the ceremonies were as a partition wall betwixt the Iewes and gentiles, to separate the Iewes from all other nations, till both were vnited together in Christ. But, for the sabbath, euen the gentiles must keepe it: and because they offered to transgresse it, when they came amongst the seruants of God, they were iustly reprobued and threatned. As, in *Nehemias* time when the forraigne merchants came to sell wares in *Ierusalem*, on the sabbath day, he would not suffer them; but threatens that he would lay hands on them if they did any more come after that manner. If God had commanded here onely to looke to the Iewes and not to strangers, it had bene some appearance: but sith God will haue strangers of the gentiles bound to the keeping of it, as farre as man can compell them, if they come within the walke and reach of Christians; the matter is put quite out of doubt that it is no ceremonye.

Nehem.

13. 21.

Fifthly, the great and bitter warre that wicked men rayse vp continually against it, & the vnwillingnesse & vntowardnesse, that is in the flesh euen of Gods owne children, to yeeld vnto it, shewes evidently that it is spiritual: otherwise the flesh would neuer so rebell against it. And Gods seruants find by true and daily experience, that they neuer feelee more sound comfort, then when they doe spiritually obserue it: neither doth any thing vsually more humble them, and breake their hearts, then when they breake it.

5
The opposition of wicked men and the vnwillingnesse of good men to keepe the sabbath.

Lastly, Christ Iesus himselfe, the lord of the sabbath, confirmes it most strongly, *Mat. 24. 20.* Where, speaking to his owne disciples, of the destruction of *Ierusalem* by *Vespasian*, which was to come to passe forty yeares after his ascension, at which time all ceremonies were abolished out of the church: yet he bids them pray that their flight be not in the winter nor on the sabbath day. The vtter ouerthrow of *Ierusalem* was now decreed of God, so as it could not be altered: yet Christ bids

6
From the testimonie of Christ.

bids his seruants pray, that it might bee mitigated to them in some measure, and therefore that they might not be enforced to fly for their liues in the winter: for that would be grieuous to the body, because the vnseasonablenesse of the weather, and deepenesse of the waies, would be very tedious to them: nor vpon the sabbath day, because this would be as grieuous to the soule, if they must be constrayned to spend that day in toying to preserue their naturall life, which God had appointed, to be spent in such comfortable exercises, as might vphold their spirituall life. What, will some say, is it not then lawfull to fly for ones life on the sabbath day? yea: and Christ allowes it too. But he knew full well, what greefe it would bring to a Christian soule, to thinke; I was wont as this day to sit quietly in the Church, and among Gods Saints to heare the sweet comforts of his word deliuered vnto my soule; and with praise to sing Psalmes of thanks vnto God, and to aske those things with the rest of Gods people which we stood in neede of: where, I receiued such comfort, that I walked in the strength of these exercises all the weeke after. But now the paine of my body, and the feare of my soule, do so distract me, and take me vp, that I haue neither leisure nor abilitie so to do, but I must want all these comforts. Christ knew that this would be most bitter to faithfull Christians: and therefore he wills them, to pray to God to preuent it, that no such necessitie be laide vpon them. Now, if this Commandement, and this day had bene ceremoniall, they might haue fled, with as litle care and grief, that day, as any other: for it had bene abolished long afore by Christs death, and no conscience then ought to haue bene made of it. But in that Christ doth allow this regard of flying on the Sabbath day more then any other of the weeke, he shewes plainly, that the force of the Sabbath was not abrogated by his resurrection, and therefore no ceremony. For then Christ had not done well to put a needlesse feare, into their hearts, of flying on the Sabbath, if God required no keeping of the Sabbath: but he would rather haue admonished vs to beware of superstitious keeping that day, and would haue tolde them, that they needed not to regard it: for it had bene a great sinne to haue made

made such conscience of keeping a ceremony, so long after the abolishing of it. Then, if one should not willingly & without grieuously to saue his life, on the Lords day (as Christs words do plainly prouue) then how much lesse should hee do any other worke of farre lesse necessitie?

So that these reasons doe most euidently confirme to the hearts of Gods children, that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men, to the end of the world, as much as it did the Iewes afore Christ. But, for those wicked persons that will cauil against euery thing that crosseth their corrupt lust, (as, the keeping of a Sabbath doth exceedingly) we must not greatly be moued what they object: for of them it is most true that *Solomō saith, Bray a foole in a mortar, as wheat is brayed with a pestell, yet will not his folly leaue him.* But this may suffice to establish and instruct a Christian, that with a true heart is willing to be taught: and to confound also and cōdemne, & leaue without excuse (before Gods iudgemēt seate) such as will not yeeld to plaine & strong reasons, drawne out of Gods word, but cōtinue obstinate in their false conceits,

But, because the point may be more manifest & plaine, it is good to answer some of their objections, whereby they would ouerturne the plaine truth. Now the grand obiectiō is, because we keepe not the same Sabbath that the Iewes did, but the day is altered: therefore they say we must keepe none. This is their argument of so great waight: but how foolish, it shall appeare easily, if we examine it a little more narrowly. For though we keepe not the selfe same day that they did, yet we haue the same cōmandement, & authority for our day, that they had for theirs. Therefore this day that we keepe, is called the Lords day. *Ren. 1. 10.* where *Iohn* saith. *he was in the spirit vpon the lords day.* Afore, it was called the day of rest, because God rested on it, from the worke of creatiō: but now it is called the lords day, because Christ Iesus instituted it, as a speciall memoriall of his resurrection, & of the perfecting of the worke of our redemption. For, the Apostles, by his authority of that spirit, which alway assisted thē in their ministerial office, did alter the day, and themselves kept, and ordained it to bee kept in all the Churches.

Obiect.

Ans.

Alteration
of the day
doth not
abrogate
the sabbath

As may appear, 1. Cor. 16. 1. where he saith; *Every first day of the week, when ye meet together, &c.* Where the Apostle sheweth, that the congregations of Christ were wont, euery first day of the week, to meet together, for the performance of al holy duties: of the number wherof, collectiōs for the poore were one, because of the manifold persecutions, wherwith in the primitiue church they were afflicted, & had need of continuall reliefe. This was the first day of the Iewish weeke, and our Lords day. So also, in the *Act. 20. 7.* Paul himself kept this day, which he spēt in preaching til midnight, and after administred the Sacrament: in which two exercises he cōtinued til the dawning of the day. So that the keeping of this day was instituted by God, in the ministry of the Apostles; & kept by them, and the churches in their time: and therefore as much belongeth to vs, as the other to the Iewes; and is of no lesse force now, then that was before.

2
The day of
celebrating
the Sabbath,
why it was
altered.

Then secondly, the cause of the change, and of our keeping this day, is vpon as good ground, as their keeping of that day. For, when the creation of the world was the greatest work that euer was done, then the memoriall of that was chiefly to be regarded. But now that a greater & more excellent worke was done, namely, the redemption of the world, it was reason that the greatest work should cary the credit of the day. They rested that day, because on it God rested from the work of creatiō: we this day, because on it Christ rose again frō the working of our redemptiō; which being a greater work, caused a change of the day. Sith thē the day was not changed without good warrant, and strong reason, that alteration of the day detracteth nothing from the truth, and force of the Commandement. And wheras they say, that the Church may at their pleasure alter it, that cannot be; for there can neuer be an authority, greater then the authority of the Apostles; nor a cause, greater then the resurrection of Christ, and the redemption of the Church: & therefore, neither can the day be chaunged. For, to make a new day, without warrant, or iust cause, were to set our owne wills against Gods wisdom. For, if the Iewes in former time were bound to keep it holy, hauing onely the creation of the world to ground vpon, & to remember, by the celebrating of the seventh day; then how much more careful a regard of the Lords day are we bound vnto? since, beside this benefit of our making,

The Sabbath day
cannot now
be changed
by the
Church

we haue a greater, of our redeeming by the blood of Christ, added vnto it. So that, if one (and a lesser) cause, were sufficient to moue the Iewes to sanctifie it: the ought we so much the more to make conscience of dedicating this day wholly to God, by how much he hath shewed a greater mercy to vs. So that we should neuer speake, or thinke of this chaunge, but we should also call to minde this great benefit, which was the cause of it; and lay a double bond vpon our own soules to keep it. If *Adam* had cause to spend a day in praising God for his creatiō, the we haue greater cause: sith, besides that, we haue also the redemptiō to be thankful for. And if this be a good argumēt, We keep not the selfe-same day that the Iewes did, therefore the day is abolished, & we are bound to keep none: the by the same reason one might cōclude thus; You see, we haue not the same Sacramēt, as concerning the outward seales, that the Iewes had, (for they had circūcisiō, & the Paschall Lambe: but now these signs be altred) & therefore we need not regard Baptisme, nor the supper of y^e Lord. This were no good argument in this case; for though the signes be different, yet the substance is the same: Christ Iesus is signified by our bread & wine, aswell as by their Lambes; and our Baptisme, is the Sacrament of regeneration, aswell as their circūcisiō. Therefore we should not despise them, but be so much the more careful to prepare our selues for them, because the seruice is more easie, & the promises more lightsome. If then it wil not hold that we haue no Sacraments, because the outward seales be altred: then it is as weak a consequence, that we haue no seuenth day to be sanctified, because the day is chāged, and we keep not the same that they did. So that no prooffe can be gathered, from the varying of the day, that the dutie is abolished; because the authority, to cōfirme ours, is Apostolical, and the reason as good; and this obiection doth not hold in the like case. Again they obiekt, that to a Christian euery day is a sabbath, and therefore we should not restraine it to one day more then another. But that is most false; for God doth not require, neither is a Christian able to keepe euery day a sabbath day, so long as they remain vpon the earth, Indeed in heauen he shal keep a continual sabbath to the lord: but now, to vs which liue here, there is as much differēce between the sabbath day &

Ant.
Euery day is
not a Sab-
bath to a
Christian.

other dayes, as betweene the consecrate bread, we receiue at the Lords table, & the common bread we receiue at our owne table. This is true, That euery one must serue God on the sixe daies, & al his life long; but on the seuenth day, we must not onely serue God, but we must serue him in the duties of religion, & mercy only. As for example, Gods children will not eate meate at their owne table, without crauing Gods blessing vpon it; but when they are to come to the table of the Lord, they vse a greater & more solemn preparatiō, because they expect a greater & more excellent blessing: so likewise a christiā, in al the works of his calling, hath a regard to serue & glouise God, but in a more speciall maner vpon the seuenth day, because he thē looketh for a more plentifull & liberall blessing, both vpon soule & bodie.

And these men, that among vs vrge so much, that euery day must be a sabbath: marke them, whether they rest from sin any day at all, and obserue, if there be any families so bad as theirs: that commonly, if one would rake hell, as we say, hee could not meet with more profane, & irreligious persons, then those, that speake of keeping euery day an holy sabbath: but, in truth, euery day, themselues are most vnholly. But others, that, in conscience to Gods commandment, do binde themselues to the keeping of the sabbath, which God hath instituted, go far beyond thē in all vertues & holinesse. If they could shew any good effect in thēselues, of this their euery day sabbath, we might giue some credit to them: for God doth alway giue a blessing to his owne ordinance: but, for such vnholly persons, that, neuer in all their liues, kept one sabbath holy, to boast of keeping euery day a sabbath, it is most palpable, & damnable hypocrisie.

The last obiection, of which we will speake, is taken out of *Col. 2. 16, Let no man condemne you in respect of an holy day, or of a new Moone, or of the sabbath dayes.* Where, the Apostle, say they, puts the sabbath amōg other ceremonies, which are to be abrogated. But we must know, that *¶* the Apostle speaketh of such sabbathes, as are in the ranke with the meats & drinks, whereof he speaketh before: of which sort were the first day of euery moneth, & the first & last daies of euery one of their three solemne feasts: of these he speaketh in *¶* plurall nūber, & not of *¶* Lords sabbath day, in *¶* singular nūber, which hath a singular excellēcy, and

Ob.
An.
Difference
of sabbathes

and, how-euer times change, neuer changeth. *Easter* and *Pentecost*, and the other feasts of like kind, are indeede abrogated, as being ceremonies, not written in the tables of stone, as this was. And thus much for the proouing of this, That this sabbath is morall, and perpetuall.

Which sith it is so, the vse is for the confutation of such as *Vse 1.* sharpen their wits and tongues, and open their mouthes to speake against it; not content to take libertie themselues, but would make a gappe for others to breake out also. It is a notorious sinne for one to be prophane in his owne person, and to practise the breach of any of Gods Commandements: but to draw others to impieties; and, as much as they can, to breake the yoke which God hath laide vpon them, this is much more intolerable. This is iust the Diuell himselfe, when he had fallen from his vprightnesse, and rebelled against God, the next worke hee tooke in hand was, to allure *Adam* to sinne, and make him as very a rebell against God as himselfe: So these wicked men that themselues are corrupted, and lie vnder the curse of God, will take so much paines about nothing, as to peruert others; and, being starke naught themselues, to make all men, if it might be, such as they are.

This is also for our instruction, that wee must so rest vpon *Vse 2.* Gods reasons, and so stand for his worship, as that no blast, and obiection, of a prophane person may blow vs away, and weaken our reuerence to Gods ordinance. It is a great fault that we are no better confirmed in the trueth, but that every breath of any seducer will set vs downe, and put vs to the wals as it were: that we stand in a hammering, and know not whether we goe right or wrong. It is to bee feared, that men are laden with sinnes, and caried away of their lusts, when the often preaching of the trueth cannot establish them so, as that they can say, Wee are so resolu'd in our hearts that this is the trueth of God, as that by Gods mercie wee had rather forsake our liues then forsake it. And this, that men be so quickly moued from the trueth, is not because of the strength of the arguments made against it, but by reason of their owne weaknesse, and want of sinceritie, to leade, and confirme them in it, to discouer errors,

& heresies, & make them lothsome vnto them, & to giue them power against the. Therefore we must labour for vprightnes of hart, & for the spirit of truth, which may so settle & ground vs in the truth, as that euery blast of false doctrine, frō the mouth of some fantastickall, & vaine person, (that hath no godlinesse to comēd him, that neuer did any thing, nor suffered any thing for Christs sake) may not weaken our hold, & shake our foundation, that we should be seduced by them. Nay, we should be so far from yeelding to the false dreames of such, as (when they grow obstinate) not to shew the least tokē of allowance, or any countenance to them: we should not entertaine, nor receiue the to house, or bid them God speed; for hee that doth so, as S. Iohn saith, is partaker of his euill deeds: because, in so doing, hee confirmeth them in their sin, & brings himselfe in danger to be infected by them. And thus much for to proue, that the obseruing of the seuenth day, is a moral & perpetual duty, to cōtinue while the world cōtinueth. Now let vs come more particularly to the words of the commandement. And first, for that word,

Remember.

Doct.

He that will
conscionably
keepe the
Sabbath,
must pre-
pare to bee
ready for it.

IN that God prefixed, in speciall tearmes, as it were of set purpose to meet with mens forgetfulnes, a Memorandum, more here, then in any other of the cōmandements: we may hence learne, that whosoever will faithfully, & conscionably, keepe the Sabbath, when it is come, must haue a speciall forecast to be ready for it. One cause of this caueat, which God giueth, & of the diligence that we must haue in this remembering, & preparing for the sabbath, is our owne infirmities; who, vnlesse we be very circūspect, shall easily be intangled with some occasions, which will then distract, & draw our minds from Gods seruice: some money to pay, or receiue, some journey to take, some one thing or other, that, being not remembred in time, will rush in vpon vs now, and must be done, because it was omitted before and cannot tarry till after.

Use. I.

Sith then we are so subiect to distraction, & do so soone forget those things, which by wise foresight might haue bin done wel, without any breach of the sabbath: this must teach vs to haue a godly care to prouide against all such lets, & preuent all such incumbrances.

incūbrances. That policy, & discretion which we see in natural men, about the market of their bodies, wee must learne for this market of our soules: they will be prouiding, & thinking before what they must buy, and what they must sell there, and will not haue the things to seeke, when they should presently vse them, but will haue al things so readily prepared, that they be not hindered of their best aduantage: so, if euer we will make good markets for our soules, we must, all the weeke before, be preparing our harts, & setting all things straight, that we may then be burdened with no sin nor worldly care, which would carry away the force of our meditatiōs, & thoughts, frō the exercises of religion. For, these exercises be spirituall, & we be carnal, & a little thing (God knoweth) will make a great disorder in our fleshly harts, to draw them from heauenly things: & therefore, vnlesse we take great heed, to looke vnto our waies, and watch ouer our selues that we walke holily, & faithfully, al the fixe dayes, & dispatch the duties of our callings; the sin committed, on the one side, & the businesse omitted, on the other, will so hale, & pull away our thoughts, that no attention can be giuen to matters of religion, no cōstant or settled meditation of any heauenly thing will take place. We must therefore stop out all distractiōs, & incūbrances, & raise vp our hearts against deadnes, & dulnesse, by a wise managing, & finishing of our outward affaires, and a godly & religious ordering, and preparing of our hearts, if euer we will comfortably and profitably spend the Lords day, in the Lords worke.

Then againe, beside these needlesse lets (which, through our owne weakenes, we draw vpon our owne heads) there bee hindrances enow on euery side, which, doe we what we can, with al our industry we shal neuer be able wholly to preuent, but they wil set vpō vs. As, in what family shal one come, but he shal see idleness, & sleepines, & foolishnes, many wayes? And who, that knoweth himself any whit at all, doth not feele, that he is readier to to follow ill example, & be led by euill company, then by Gods commandement, especially, whē no positieue law wil take hold vpon him. And then we haue the diuell, as a Lion, cōtinually seeking to deuour our soules, & to hinder vs in al things he

can, from Religion. And in the best, there bee such strong desires, such a loue of the pleasure, and comoditie of this world, that, vnlesse we bee strongly guarded, and defended, they will breake in vpon our hearts, and disorder the ranke of our affections. As, come to a profellour, that is inclined to couetousnesse, and ouer whom the world beares too great an hand; though hee haue a true heart to God, and some graces of the spirit wrought in him: yet, vpon any speech, that tends toward gaine, and filthie lucre, he will be farre gone, forgetting God, and the Sabbath, and himselfe, and all; and let loose both heart, and tongue to be imployed about worldly things. Let vs therefore mound, and fence, our hearts about diligently with these thoughts: What doe I now? Whether are mine affections carried? hath not God biddē me remember the sabbath: hath he not set a speciall marke vpon it, that I should at no hand forget it? And thus, by earnest, and timely striving, wee shall shake off these vntimely and vnseasonable words, and cogitations.

And further, we shall haue the world to obiekt, and bring in carnal reasons to make vs negligēt. What need you be so strict? this is too much nicenesse. You are more precise thē wise. Many great and learned men take far greater liberty: which they would not doe if the matter were so dangerous. Haue not they a care to be saued as well as you? shall none goe to heauen, but such as are as scrupulous as your selfe? & such like: which will certainly carry one away, vnlesse he strue to confirme himselfe by thinking on Gods commandement, and so shut out these obiections. What? hath not God bid me remember, and shall I suffer men to make me forget it? hath not hee giuen me two reasons to keepe it? the one stronger then the Iewes had: and shall I be more negligent in keeping it then they, which had but one? They had weaker meanes of comfort, as the blood of bulles and goates, and the sprinkling of water, and an earthly tabernacle, and high Priest, and yet they were with reuerence to vse these: & shall we, that haue more excellent meanes euen Christ Iesus offered vp for a sacrifice once for all, and the sprinkling of his blood, to purify our soules, and the heavenly tabernacle opened for vs, by him our heavenly high Priest, and

con-

continually mediator: shall we, I say, that haue all these meanes, more plaine, and excellent, then theirs, be negligent to keepe this sabbath: especially sith God hath giuen vs this as a meanes to draw vs from earth to heauen, and to make vs grow in spirituall life. Hauiug then all these impediments, vnlesse we do arme our selues in the weeke daies, and strengthen our faith by remembreing Gods commandement, and reasons, and by a wise preuenting of those distractions, (which by diligence may be cut off) wee cannot with any comfort or chearefulnesse keepe the Lords day holy vnto the Lord.

Lastly, if we reade the scriptures of God, and see how often he vrgeth this point, and how earnestly he presseth it, this will make vs labour continually to call to mind that, which hee so often hath repeated vnto vs. Because, if it were not a necessary dutie God would not so many times, in so many places require it at our hands. So that euery one must labour by searching his conscience, and watching ouer his soule, to rouze himselfe from that lumpishnesse, & drowinesse that is within him; and, by prouidence and forecast of outward businesse, to put away all encombrances and distractions.

This then serueth, to confute those that make this obiection against the Sabbath: We cannot keepe it, we should be vndone if we should thus forbear our worke; for these losses and damages would insue, these hurts would come, such businesse would be left vndone, which cannot be omitted without great hurt to mine estate. But, I pray you, whence come all these losses? what is the cause of these dammages, & straights? Is it not because you forget the very first word of the commandement? Remember the sabbath. Thē this is no warrant for vs to breake Gods commandement, because wee haue forgot that, which God bids vs remember.

This is euen as if a man should forget his owne purse behind him, when he goeth to the market, and, wanting present mony for his necessary vses, should steale from his neighbours as much as hee needed: were not hee to be reputed as a thiefe? But he hopeth it is no fault: for necessity draue him to it, he had forgotten his mony at home; and therefore he thinketh, in

Of reading the scriptures will further vs to keepe the Sabbath,

2
Losses giue no liberty to breake the Sabbath that growe by want of remembrance to keepe it.

in this necessity, he may rob and spoile his neighbours abroad without offence. Why, but doth this make it lawfull to steale your neighbours goods, because you had forgotten to bring your own? Nay, an honest man should either haue bene mindfull to haue come provided, or else he should haue bene content to beare the burden of his owne negligence, rather then to robbe his neighbours, for his owne default. And euen so men deale with God: Oh, they cannot choose but breake the Sabbath, they are driuen to it of force, necessity compelleth them. What necessity? why, such things to bee done, that otherwise would be lost. But why did you forget them before now? Shall your former forgetfulnesse bee a warrant for you to robbe the Lord, to steale Gods holy time, and abuse it to vnholly things? Some haue a bond to discharge that else will be forfeited: and why did you not remember before to make your cōdition with such an exception, Vnlesse it were on the Sabbath day; and then, either to deferre it til some reasonable time after, or else to make payment the day before? Others, I haue this, & that thing to be done. And why did you not thinke of it before to preuent it? as it is sure you might, if you did serue God in your calling, and were not hindred by slothfulnesse, nor carried to couetousnesse? So, others say, it is so tedious, and irkesome, to spend that day wholly in religious exercises, that they cannot endure it. And why is it tedious to you? Is it not because you prepared not your soule to keepe it? you suffered sinne to keepe dominion in your heart all the sixe dayes, and then it must needs be dead & dull to all goodnesse on the seuenth. But, those that do labour to walke diligently, and vprightly before God, in the weeke dayes; finde such comforts in the workes of the sabbath, as doe better content them, then all the pleasures or commodities of the world.

In all our
affaires we
must reme-
ber the sab-
bath.

Secondly, this teacheth vs to binde our consciences in all our affaires, to haue this day in our minde, that we intangle not our selues with any businesse which might hinder vs from keeping of it. First, because we haue so direct a Memorandum, as we call it, to remember this day. Secondly, because, whereas God contented himselfe, in all the other Commandements, to

see

set them downe, either only affirmatiuely, or negatiuely only, he hath not done so in this Commandement: but, to work the deeper impression in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keepe it holy*, saith he. And, as though that were not enough, he addeth further, *do no manner of worke in it*. And then, whereas other of the commandements, for the most part, haue no reasons annexed to them in the decalogue (though in the scripture else where they haue) this and the second are fortified by diuerse reasons, that men might haue a greater regard vnto them. Therefore, if we will do any thing for Gods sake, let vs then do this. If a deare friend should say vnto vs, I haue ten matters of great trust, which I would haue you do for me, and I will recompence you throughly for your paines: but of all the ten, there is one among the rest which I principally recōmend vnto you, in any wise remember that: Would not one thinke him very negligent, that would forget this of which he had such a speciall charge? chiefly, if his friend in the other should giue not onely the bare directiō, but should insist vpon that, and giue him reason vpon reason why hee should haue a speciall care of it: but so God dealeth with vs, he giues vs warning before to helpe our memories, and many forcible reasons to ailure & perswade our affections, shewing that we are ready to forget it; but he would haue vs strue against this forgetfulnesse; and then because we should not forget, but do it, he vrgeth it with many reasons: now therefore to forget this, is it not a plaine contempt, or neglect? So that vnlesse we will shew our selues very carelesse of God, and wilfully cast our selues into his displeasure, wee must be so much the more carefull to keepe this commandement, as hee hath laboured more to draw vs vnto it.

To keepe it holy.

NOW the Lord sheweth what is to be done on the Sabbath day, namely, we must sanctifie it. It is not enough to forbear our owne worke, and so to keepe it idly: but wee must be as carefull to doe Gods worke, and so to keepe it holy. Hence then we learne this doctrine, that the Sabbath must be employed in holy exercises.

The Sabbath must be employed in holy exercises.

It

It must not bee a bare rest, but a sanctified rest: so ceasing from worldly things, as that we be taken vp in heauenly things. For, idlenesse is a sinne euery day: but much more on the lords day. No man hath allowance in Gods word, to spende any time slothfully, it is a damnable sin in the weeke dayes: much lesse are we warranted to spend Gods time vnprofitably, and idly. Of the twaine, it were better to leaue our owne work vndone, vpon the dayes allowed for our labour, then Gods worke, on Gods day appointed for his seruice.

I
To for-
beare
our owne
worke on
the Sabbath
day is not all
that is re-
quired in
keeping the
Sabbath.
Ezek. 16,
49.

The Sab-
bath is not
to be kept
by haluce.

The vse of this is, to reprove those that thinke, if they abstaine from works of their calling, and take no paines in outward toiling about affaires of the world, then they keepe the Sabbath very well: and if no man can accuse them for seruile workes, then they thinke they have not broken this commandement. But, idlenesse is a sinne of *Sodome*, naught euery day, as we said before: but much worse vpon that day that should be spent in godly exercises. But much more wicked are they, that be euill occupied in dauncing, and dallying, in swilling, and gaming, and so make it the diuels day in stead of Gods, and then doe more dishonour to God, and hurt to their owne soules, then any day in the weeke else.

Many also are to be reprovcd that wil come to the Church, and, for the time of the day, will be content to heare the word, and do like duties: but at euen, when darknesse cometh, then come the workes of darkenesse; and when they be in their bed, then they be plodding, and casting about for worldly affaires, and their heads be as busie, and as full of earthly matters, as any night in the weeke else. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the night must be spent in an holy rest also: otherwise one shall more hurt himselfe, and displease God, by these vaine thoughts in the night, then he could please God, and benefit himselfe, by keeping himselfe in good company and actions all the day. And therefore they want the blessing, because they performe not all the duty, and that which they did was performed carnally, because they do not care to remember that which they heard, nor examine with what heart, and with what profit they
har e

have gone through the duties of the day. Not but that a man is allowed to sleepe, & to receiue other necessary comforts: but his sleepe is to be seasoned with h sweetnes of the former exercises, & his dreames to haue some taste of religion, more then at other times: and when they awake, their thoughts and meditations must bee carried after holy things, because Gods eyes are as full fixed vpon them in their beds, as in the church: and he seeth and knoweth their thoughts in the darke: as well as their behauiour and carriage in the midst of the congregation. Now God bids vs keepe the whole seauenth day: for hee would haue vs giue as long a day to him, as he hath giuen vnto vs. And if day continue, day and night, when he saith, sixe daies shalt thou labour, and we vpon that permission, and allowance of God, take it for graunted, that in the night we may doe what businesse we haue to doe, and when wee be in bed, may spend the time in ordering our priuate affaires, & pondering how to deale in such things as belong vnto vs, by reason of our calling: I say, if wee doe this, and thinke (as indeed it is true) hee giues vs both the night and the day for our callings; why is it not so in the sabbath then, that he taketh the seauenth day and night to himselfe, as well as he giueth sixe to vs? Therefore we must know, that the lords day must cōteine 24 houres. And for want of this, we deprive our selues of those blessings which else we might haue, because we vndoe that in h night which we did in the day: we did Gods worke one part of the day, & that was well: but we take the remainder to our selues, and that is a fault.

Thirdly, this teacheth vs to doe the duties of the lords day, vpon his day. Which be either publike or priuate. The priuate are these. After examinatio of our own harts, & finding out of our sinful waies, with repentance & sorrow for the same, to beseech God that he would prepare and fit our hearts to profit by the publike exercises of religiō on the sabbath. And to intreat him that hee would so direct the ministers mouth, as that hee may speake to our hearts, and say some thing that serueth to kil our sin, & to comfort & build vp our soules; that, as he is appointed for a Physitian, so he would fit vs with some medicine, as well as others. As, *saint Paul* bids them pray for him, that he may haue

Private duties on the Lords day.

Praying for the minister

haue the doore of vtterance. And whē one doth this in an humble heart, desiring to repent, & turne from his sins in good earnest, he shall neuer come to the sermon, but he shall heare some one lesson or other, that will make him better, and he shal haue cause to thanke God for it. But if one come rudely into Gods house, from brawling and chiding at home, or so soone as hee is out of his bed, comes to the Church without preparing his heart, or sitting himselfe by any praier to God, or confession & sorrow for his sin: then he shall feelee, that, to his vncleane heart, all things are vncleane; the word shal be but a tediousnesse, and serue to the farther hardning of his heart.

Reading.

To rise early on the Sabbath.

Also one must read some part of the scripture priuately, that may season his heart, & settle & quiet his mind and affections, that he may be more teachable. And that he may the better fit himselfe after this sort, hee must rise early in the morning; for there is none so good a master to serue, as God: no worke so good in it selfe, nor that will bring so great a reward, as the exercise of religion; and therefore, wee should rise as early to serue this master in this worke, as any day else to serue any other master, in any other worke. And if we do thus, wee may haue sufficient time to provide for the publike exercises, that we may come vnto them with profit.

Visiting the
poore.
Peace making.
Meditation.
Examination.
on.

Also another priuate worke of the Sabbath is, to relieue, and visite them that be sicke or in any kind of misery. And so also to reconcile those that be at iarre and discord.

Farther, to meditate vpon the workes of God and vpon the word which wee haue heard, and to ponder of it, to apply it to our selues, to marke what wee haue remembred, what wee haue laid vp in our hearts, and purpose to follow, and how matters stand betwixt God and vs in the things that haue bene deliuered. For, till the word bee thus made our owne, it is but as chaffe laide loose in the heart, that euery puffe of wind will driue away, and euery temptation will blowe from vs. It is not as a treasure locked vp, that will stand vs in some stead in the time of need.

Conference.

Likewise to conferre with other Christians among whome wee liue, and to talke of the things taught, calling them

them to minde and how they were prooued vnto vs, and then further to enlarge them according to our owne particular necessity, and as it were to spread the medicine vpon one anothers hearts,

Lastly, after the sermon and publike meeting, that those good things which one hath remembred bee turned into a prayer, which hee must offer vnto God; beseeching him that hath shewed him what is to be auoided, to giue him power to auoide it, and to incline his heart to keepe the things commaunded, aswell as to tell him the duty that belongeth vnto him. And as hee hath heard many sweete promises, which will do him no good, so long as hee hath them not in faith, nor can bring himselfe to giue credit to them; therefore that God would also knit the promises vnto his heart, and giue him grace to trust vpon them, and to remember them when hee shall haue neede? These bee the priuate things, which as euery one is more carefull to performe, so shall he receiue a more large, & abundant blessing vpon the publike.

Now the publike are; to ioyne with the rest of the congregation, in praying, and praying God, with one heart and voice, in diligent attending to the word read and preached: for there is a greater blessing promised to this ministeriall reading, then to any reading at home. We ought to ioyne also in receiuing of the sacraments, to be present at baptisme: for the departing away argueth a great contempt of it, and sheweth a publike disgrace of Gods ordinance; for if one or two haue liberty, the rest haue the like, and then where were the reuerence? Therefore one must tary at such exercises, as to shewe his reuerence, so secondly to helpe the congregation in praising God, for ingrafting another member into his visible body of the church, & to pray that god wold giue the inward working & fruit of the same by his holy spirit. And to edify himselfe also by calling to mind that he is also made partaker of the new couenant, & ioyned to Christ Iesus. And to examine himselfe what fruit he hath felt in himselfe of the death of Christ, in killing his sin, & of his resurrection, in raising him vp to newnes of life,

Publike duties on the Lords day:
Praying and praying God.
Reading preaching.
Receiuing of sacraments.

life: and so, either to be humbled, if he feele not that profit hee would, or to be thankfull, feeling this worke of baptisme, and to comfort himselfe in the remembrance of this, that the merit and vertue of Christ Iesus his death is his, to satisfie for his sinnes, and to kill, by little and little, the power of them. All which things we see now presently sealed vp, to the partie baptized, in the present action. Thus much for our dutie, required to sanctifie the Sabbath. The next words follow.

*Six dayes shalt thou labour, and do all thou
hast to doe.*

IN which wordes, the Lord yeeldes a reason, why wee should obey this commaundement. God hath given a man **six** dayes, for the duties of his calling: but on this condition, that he shall contriue all his workes so, within the compasse of sixe dayes, as that he let none remaine till the seuēth, nor reserue any outward thing to trouble him from the seruice of God, on the sabbath. From this equitie, God drawes a reason to moue e- uery one of vs to keepe the Sabbath. From whence wee may gather, that Gods commandements are equall: as he saith, *Exe- kiel* 18. 25. where God deales with those, that charge his lawes with iniustice, and shewes that his wayes be altogether equall, and the wayes of man vnequall. And *1. Iohn*, 5. 3. hee saith, that the commandements of God are easie. Indeed to many they be most tedious and heavy: but this is not from any vnequalnesse in the law, but from the naughtinesse of men, that haue carnall hearts, and worldly mindes. For, if one haue ouercome the world, & growne any thing spirituall, so farre Gods comman- dements are lightesome. The spirituall heart feedes on the spi- rituall law, and delights and reioyceth in it.

Gods com-
mandemēts
are equall.

The kee-
ping of the
Sabbath
hurts no mā
estate.

This must serue therefore to cut off those daungers, that men cast to themselues in keeping of this commaundement: as though God ouershot himselfe in making such an vniust lawe, that no man can keepe, without the ruine of his estate, as though he knew not what he did, when he bade them rest the sabbath day. It is a merueilous impudency in many, that no man dares
speake

speake so hardly and presumptuously against any positive law of the Prince, as euery base person will speake against this law of God. Oh it is impossible (say they) to keepe it, such losses it brings, and these and these dammages come of it, that hee must needs come to beggerie which will obserue it. What, did God seeke the impouerishing, and the spoyle of men, when hee bade them serue him? Nay, hee appointed it as a day of blessing, and it seemes so hard and vniust to them, because they bee carnali and fleshly: and not hauing faith in Gods promises, nor any desire to obey him, they will still finde shifts, and haue something to say against it: the heart is dead and wicked, or else the law would bring comfort.

Oh how should one doe for recreation say some? Is it not a recreation for a Christian, to heare the voyce of Christ, and for a sheepe of Christ to feede in his pastures? Is it not a recreation for a person condemned, to come where hee may gette his Pardon sealed to him? Is it not a recreation, for a man subiect to death, to heare a direction that will leade him to life? Therefore if wee were not altogether sencelesse, and blockish, in respect of spirituall sense and life; it would bee as great a ioy vnto vs, to feede, at Christes table, and in Christes house, vpon the bread of life; as in our owne houses vpon corruptible bread.

The keeping
of the Sab-
bath, is a re-
creation.

And againe, could Christ finde in his heart for our sakes, willingly to bestowe his soule and body, to giue his body to death, and his soule to suffer the wrath of GOD; and shall wee account it a burden to bestow one day in seuen vpon him, especially when wee are to bee made partakers of such benefites?

And God hath willingly giuen vs sixe dayes for our calling: and may not we well afford him the seuenth? But wee haue such busines we cannot doe it. But for matter of busines, God shewes two things, which if any man will obserue, he may easily preuent these busineses. The first, *Sixe dayes shait thou do all thy worke*. Where he shewes, that if one would labor faithfully and conscionably, in their calling, sixe dayes, they might wel

Meanes to
preuent bu-
sinesse on
the sabbath.

dispatch all their businesse. But indeede many times this makes men so loath to giue a seuenth day to God, because, hauing beene idle and vnthriffige, on the sixe daies, they haue neglected some matter, that now lyes vpon them on the seuenth day: and then no maruell, though it bee a great burden, and vnpossible for such to keepe, but they must loose by it. But Gods commaundement brings no such losse, their owne sinne is the cause of it. And if this be not the cause, then the second is, that men take more vpon them, then their owne workes: if one take nothing but his worke, he may well dispatch all in sixe daies. If one serue God in his calling, his calling will not hinder him from keeping Gods commaundement: but if one serue couetousnesse and filthy lucre, then indeede hee shall finde no time to serue God. When men, in haste to bee rich, and in an eager desire of wealth, will take more into their hands, then they can well mannage, this is their fault; and all this is not their worke, but the worke of their lust: this is to be a busie bodie. But let any man bee faithfull in his calling, on the sixe daies, and not encumber himselfe with more then is needefull, through his owne greedinesse, and hee shall see, he may easily keepe this seuenth to God, there is no such cause of complayning against it. And indeede to a spirituall heart, that hath any grace and measure of Gods spirit, (howeuer it seeme to carnall men,) it is most iust and equall; yea, most sweete and comfortable; so that they can with all their hearts, giue thanks vnto God, that hee hath giuen them one day, wherein they may lighten their heartes of all worldly cares, and throwing off all griefes, and thoughtes of debtes, or such like, giue themselues wholly to seeke comfort in him, that will prouide for them in due time, & hath prouided this sabbath as an ease vnto them, that they should not trouble themselues with any such thoughtes on that day. And thus much, to proue, that the keeping of a seuenth day, and spending it in holy duties, is a morall lawe, and perpetuall, and belongs vnto vs, as well, as vnto the Iewes; and so much the more vnto vs, because wee hauing more excellent meanes, a
greater

greater perfection is required, of vs. As also to shewe that euery one must make a preparation for the sabbath, both by dispatching his businesse, that nothing may bee left vndone till the sabbath; and by behauing himselfe so in the businesses, as his affection may not bee too much tyed vnto them: for the former will hinder the rest of the sabbath, and the latter, the holinesse of it. Therefore, that euery one may keepe an holy rest, hee must doe all that hee hath to doe, vpon the fixe dayes. And if hee take more vpon him, then hee can finish in the space of fixe dayes, it is more then God layes vpon him; and hee doth not labour for conscience sake, but for couetousnesse sake; and this is not his worke, but the worke of his corruption. And then, secondly, a man must drawe his heart from the loue of the world, and worldly things; and then neither worldly losses will fill his heart full of worldly griefe, nor commodities with worldly delight: which two things would hinder him from delighting in spirituall exercises. So that he, that will emptie his hands of all worldly businesses, and his heart of worldly affections, shall be able, with comfort, to keepe a rest, and an holy rest vnto God. And thus much also for the first reason, drawne from the equitie of Gods commaundement: that hauing giuen vs the large allowance of fixe dayes, and taken to himselfe the small pittance of one day, hath dealt so liberally with vs, that no man must go about to make hypocritical shifts and excuses: for if he do, it is not from the hardnesse of the law, but from the hardnesse of his heart: not from difficultie in the thing, but for want of loue in the person. For nothing is so easie, but a worldly heart, that loues not God, will be shifting, and haue some quarrell against it. Now wee must speake of the second reason.

Exodus 20. verse 10.

*But the seventh day is the Sabbath of the
Lord thy God.*

IN which, God lets vs know, that hee which is our God, and the mightie strong God, hath appropriated this to himselfe as his owne possession, and set it apart to his owne seruice; therefore wee must willingly let him haue it, and not intrude our selues vpon his inheritance. Since God hath laide claime to it, it is no wisdome for man, to goe about to wrong him, that will not be wronged.

Man may
not take that
to his vse
which God
hath set apart
for himselfe.

Hence then wee learne this generall doctrine, that those things which God hath set apart for himselfe, man must not set vpon. That which God hath sanctified, for his proper vse and worshippe; man must not abuse to his profit or pleasure. If any man bee so bolde, to enter into Gods seuerals, hee may know before, what successe hee shall haue: namely, hee shall rush vpon his owne destruction. For so the holy Ghost saith by Solomon, *Prouer. 20. 25. It is a destruction for one to denoure holy things, and after the vowe to inquire.*

*Prou. 20.
25.*

If one will fill himselfe with that which GOD hath made and appointed for his seruice, let him take leaue: but withall let him knowe, that it shall bee no wholesome meate vnto him, hee shall bee poysoned and destroyed by it.

And was not this true in *Achan*? God had taken the whole prey of *Sericho* for his part, & that was a consecrated thing, and so hee knewe well enough, but yet hee thought there was enough for GOD, and him too; and therefore hee would bee so bolde as to take a little, thinking to haue benefited himselfe and his children by it, if hee could by any meanes.

But

But what got he by that? was there not an hooke in the bayte, that puld him into a fearfull and miserable end? Now, if so fearfull a punishment befell him for deuouring of siluer or gold, for which God had not giuen so strict a charge, nor backed his commaundement with such strength of reasons: how much more then shall it bring, in deuouring of holy time, which God hath more strongly confirmed and commanded? And so in *Malac 3.8.9.* God complaines that they had spoyled him in tithes and offerings, in conuerting those things that hee had consecrated for his seruice, to their owne vses. But what came vpon it? Therefore, saith he, you are cursed with a curse. Yea but wee doe but as euery body doth, all the country doth so; why therefore (saith hee) you bee all accursed, euen this whole nation. If you will do as euery body doth, this is all the helpe; you shall speede as euery body doth, you shall bee accursed for company if you sinne for company. Wee know also that Christ, *Mat. 21.12.* cries out against those which bought and sold in the Temple, and saith, they made it a denne of theeves. But is it theft to buy and sell for ones mony? to giue wares in exchange for siluer? did they therefore robbe men, because they let them haue good ware for their lawfull coyne? No: this was not the matter, they did not robbe men, but they robbed God, for they conuerted that place to profane and common vses, which he had ordained only for religious and holy vses. Now, if men robbe God, which abuse the Temple, being but a ceremony and then shortly to haue an end much more those which abuse his Sabbath which is morall, and to continue to the worlds end.

This serues then to confute those, that will be bold and venturous, to do the workes of their calling, vpon the Lords day, and then if they bee reprov'd for it, their answer is, What neede you make such a sturre? I hope I am neither whore nor theefe. Yes they bee theeves, and cursed theeves, and theeves that robbe God: for the Sabbath day is his, in as much right and propriety, as any of our goods is ours. Many would be ashamed, if their sonne or daughter should be found pilfering or stealing from their neighbour, (and it is well they should bee

Breakers of
the Sabbath
are theeves.

so) but these men are neuer awhit ashamed; that their sonne or daughter should robbe God of his day, runne abroad to vanity and dauncing, and wantonnesse on his Sabbath. That is youth, and must be borne withall: Nay it is theft, and must not be suffered. For hee that will deale thus vnfaithfully with God, if occasion serue will deale worse with men: and hee that is not holy in the first table, can neuer bee truly righteous in the second.

Likewise this serues for the instruction of those that haue this way dealt impiously against God, seruing their lusts when they should haue serued him; they must repent for this, and purpose hereafter to keepe this day faithfully, and be as much afraid to steale Gods time, as mens goods, and to take away any part of the Sabbath, as the communion cup, or any such like thing pertaining to the Church. For neither hath God taken that to himselfe by so speciall Commandement; neither is the taking away of it so dishonourable to God, and hurtfull to others and our selues, as of the Sabbath.

Ob.
Recreation,
when it
should be
taken.

But it will be obiected, What shall men haue no time for recreation? shall our seruants haue no refreshing from their painfull toyle and labour? God forbid: for a Christians life is full of ioy and delight, and cannot want comfort. But if men will allow their seruants recreation, let them allow part of their owne time, and be liberall in that which is theirs, and not in that which God hath giuen them no such warrāt to giue their seruants. This is a most shamefull excuse: Children and seruants must haue recreation, therefore they must needs dishonour God, and robbe him of his Sabbath. How wicked this shift is, wil appeare by the like. If childrē or seruants should robbe and steale other mens goods, and mony, and complaint bee made to the housholder of this iniury, that his people haue done; may this bee allowed for a good answer, You must beare with them, young men must haue maintenance, they cannot haue meat and drinke for nothing; they must needs get mony, I hope you will not so much condemne them for this, would you haue them starue? No, neither would I haue them steale; but sith they must haue meat and maintenance,

maintenance, it is fit you should allow it, and giue it them of your owne, and then they neede not steale. But now men deale as madly, or more madly with God. Children and seruants, (say they) must haue recreation. And what of that? Therefore wee will not spare it them, from our owne seruice in the weeke, but they shall take their delight on Sunday if they will haue any, and yet they shall come to the Church too, and bestow some part of the day in Gods seruice. This is as bad a shift as the others. For if wee hyre a day labourer, & giue him wages, and he couenant to doe our worke for that day, and after an hour or two should leaue off all, and goe to follow his pleasure, and say hee must haue recreation: we would count him little better, then a thiefe or deceiuer.

But God hath couenanted with vs to reward vs, and wee with him to obey him: and what is it then but theft, to take away part of his day, and the greatest part too, for our owne lusts? Therefore though it bee an ill occupation to robbe men, and hee that doth it long, is like to come to an ill reckoning; yet it is a worse thing to robbe God, and hee that continues in that, shall finde a worse punishment, then any, which man can inflict vpon him.



Exod. 20. 10. *In it thou shalt doe no maner
of worke.*

HE meanes workes of the world, and of ones worldly calling; for workes of religion are commanded, else God should command idlenesse vpon the Sabbath day, which he doth not allow any day. Therefore it forbids all maner of worldly businelle, commaunding the workes of religion, and mercy.

No worldly
businelle
maist bee
done vpon
the sabbath

Hence then we learne, that no worldly businelle, great or small, must be done vpon the Sabbath, all earthly cares, questions, and workes must be cut off. For smaller workes, we haue a plaine prooffe, *Exod. 16. 28. 29.* where God condemnes them for gathering, yea, for purposing to gather Manna on the Sabbath day. Now what worke more easie then this? It was to bee done betweene five or sixe in the morning, or not long after: so that at the rest of the day, they might serue God; & they needed not to take any great iourney for it, go but out of their doores a little, it was wont to be there; neither was the paines very great, but to stoope and take it vp, and there as end. And, this is to be noted by the way, that they went out, & found nothing: and so this is perpetuall, that whosoever goes out, to get any outward gaine, on the Lords day, he gaines nothing, what euer he thinke, certaine, he findes iust nothing, Gods curse eates vp more then his gaines. Now, when they went but a little way, and spent but a little time, and it was no great paines to gather Manna: yet God saies for this, how long wil this people breake my commandements? It was but the breach of this one, and yet God chargeth them with the breach of the lawes in general, because in truth, hee that makes a breach into this, pulles downe the fence of all. So *Luke, 23. 56* compared with *Marke, 16. 1.* It is noted, that *Mary Magdalen*, and *Mary* the mother of *Iames*, hauing prepared part of their ointments, to annoynt the dead body of Christ, and not hauing time to get all ready inough, for that purpose, before the Sabbath came vpon them, would neither annoynt him with those they had, nor buy any
more,

more, till the Sabbath was ended. Now what smaller thing, then to buy a few odours? That might soone be done. And if a man may do any thing, that is not a dutie of religion, or mercy, on that day, then he might buy sweet ointments, to embalm the dead body of Christ: but because Christs body was dead, and their embalming it did yeeld no ease nor refreshing, and so was no worke of necessitie, nor a worshippe of God, they durst not doe it. But some might say, Sure they were more precise, then needed, they made a scrupie, where none was; Nay, the holy Ghost frees them from that charge, and shewes, that they rested according to the commandement. It was well done of them: for in doing it, they obeyed Gods commandement: and it had beene amisse, if they had not rested: for then they had broken this commandement. So, *Numbers*, 15. 32. The man that would gather stickes vpon the Sabbath: He did it indeed contemptuously: for, to try *Moses*, and set him at a stand, hee would breake the Sabbath openly: and yet, because the thing he then did, was small, he hoped to giue an ill example of libertie, to others; and for all that, to bee free from peril himselfe. He did the smallest worke, yet that little worke was so great a sin, that God appoints him to bee stoned to death for it. So that no worke is so small, that, if it be a worldly matter, and not a matter of religion, or mercv, must bee done on the sabbath. What smaller thing, then to step ouer the doore-fill, and to bestow a little time, in gathering that, which they looked to finde ready vnder their feet? (as was the Manna.) What thing of lesse trouble, then to buy some precious oymēt, euen to embalm Christs body? What lighter matter, then to picke vp a few stickes? Yet not the lightest of all these, but God condemnes it, and will not haue it breake into the possession of his day. Now for great matters, and affaires of great importance, God doth not allowe any worldly businesse, seeme it never so great, to shoulder out religion and mercy, vpon the sabbath: all workes, though neuer so great, must yeelde. As *Exod.* 31. 13. He commands, that no man do any worke, for the building and setting forward of the sanctuary, vpon the sabbath: and yet that was a worke of waight. So that nothing is so great, that it can beare

beare one out, in breaking the Sabbath. It were a sinne to build a Church on the Lords day. So *Exod. 34. 21.* God commands expressly, that none shall worke vpon the Sabbath day, neither in eāring nor haruest. Now these bee matters of greatest moment. It one may encroche vpon the Sabbath for any thing, then he may doe it, to inne his corne; that day proouing faire, and the weather catching. His corne is now ready, and if hee let it alone, he is like to loose it, & to let it rot vpon the ground. Though it bee so, yet Gods Sabbath must be still inuioleable; better loose al your corn, then Gods fauor; better that the corne rot on the ground, then we carrie a rotten heart in our bodies. So that it is plaine; wee must doe neither least nor most of our owne workes, vpon the Sabbath day. None so little, that God will giue it allowance, to take vp any of his time; none so great that may thrust out his exercises: because his commandement, and the obedience we owe vnto him is greater then all things.

V/c

Therefore this confutes the shifts that men haue. Oh this is a trifle, such a small thing I hope doth not breake the Sabbath, as to set forward my worke against the next morning, we onely set things in order, this worke is little. But is it not your owne worke? Then though it be neuer so little, yet it is a breach of Gods commaundements, and a meanes to draw downe his curse vpon our selues and our labours. And others alleadge, that it is a great and waightie matter, it lies me vpon, and concerns mine estate to doe it. But it is not so great, as the obeying of God, and keeping a good conscience. Better it were that some decay come to our outward estate, then the wrath of God to fall vpon vs. But when our Corne, or Hay, lyeth in hazard like to be spoyled by ill weather, what will you haue vs then doe? Trust in Gods prouidence, who as hee hath commanded you to rest, so hee will see that you shall bee no looser by your resting; vnlesse your negligence at other times, or your vnbeleefe at that time, bring losse vpon you. Faithfull obedience was neuer any mans hinderance, but negligence and infidelitie brings all their miserie. But here may be obiected, May one doe no businesse? may not one looke to their cattell, serue their sheepe, and so forth, on the Sabbath day? Yea, a Christian

Faithfull obedience
to Gods commandments
neuer hurts
our estate.

How wee
may serue
our cattle on
the Sabbath.

Christian man, on the Sabbath day, must serue his beast: but alwayes provided, that he doe it not, as a busines of his owne, but as a worke of mercie to the beast, not respecting his own commodity, but the creatures necessitie. And being done thus for conscience sake to helpe the poore creature, it is a worke of the Sabbath, pleasing to God: for God himselfe commands vs to be mercifull, euen to the beasts. Therefore we must see that we doe it with a mercifull heart, in compassion to the dumbe beast: and then, hauing this ende and affection, the care of our cattle is a worke of the Lords day.

Secondly, his affection and meditations must bee diuers from those hee may haue at other times. For this worke must rayse him vp, to some godly and spirituall meditation for his edification. As for example, when one goes on the Sabbath day to serue his cattle, he may make this vse to himselfe; I can, in obedience to God, and in compassion to the creature, care for it, and bring it things necessarie. Though it cannot call vpon me, yet the very neede of it cries lowde, that I cannot but helpe though to my trouble and charge. What care then, must I perswade my selfe, God (that hath an infinite sea of mercie, whereof I haue but a drop) will haue of me! whome hee hath bought with the blood of his Sonne, and who cease not to call vpon him, and make continuall supplication, for things needfull, vnto him. Or else, such a meditation: I see the poore beast, that hath done me painefull seruice all the weeke, when I came to serue it, is contented to bee serued at my pleasure: If I giue it more, it is well pleased, if lesse, it doeth not fret against me: If it be better prouision, it takes it in good part, if courser, it doth not murmure at the meane allowance. Why then should not I be content to liue at Gods finding? and take in good part, that which he giues me, be it more or lesse, seeth it is my portion from him: especially since I haue more often, and grievously rebelled against God, then euer the beast did against me. These or the like meditations, ones heart must bee seasoned withall on the Lordes day, more then necessitie is imposed vpon him, at other times. If then our ende bee mercie, and

and our affections holy, in doing these things to the Cattle, they be sabbath dayes workes, because mercy pleaseth God, on that day. But if one feed his cattle not because their want craues this at his hand, but because his desire of gaine moues him ther-vnto, that he may sell them to more profit, or keepe them for better seruice, and so his heart be carried away after his priuate gaine: he breaks the sabbath, he serues not God, but himselfe; and though man cannot indite him, for the very action, yet God will finde him out and plague him, for the ill affection. And so much for the things that must bee done on the sabbath, and those that must not bee done, and two reasons taken, one from the equitie of the Commandement; the other from the right and title of God the commaunder. Now heere hee comes after to a declaration of the persons, seuerally comprehended vnder this Commaundement, naming first the gouernors, and then charging them with the inferiours: which are either more neere, as those of the family; or farther off, as the straunger: that is to say, such as are not of the same nation or religion.

Then.

BY this is meant, you which are the maisters, and mistresses, the fathers and mothers in a family: for vnder this word, both are comprehended, because he addes, thy sonne, and thy daughter: Now, the sonne and daughter, pertaine equally to both the parents. In charging the superiours to see that their family keepe the Lords day, he meets with that common corruption, that is in most men, who pretend, that they will keepe the day holy themselves, and thinke their children may be permitted to worke or to play. Nay saith the Lord; *Thy sonne or thy daughter, &c.* must not worke, or prophane it any way. Naming them first, because parents through naturall affection, are readie to winke at them, and to let it slip, though they prophane Gods sabbath, by seeking their profit or pleasure; and they say, youth must haue some libertie, we must let them haue

haue a little sport. Not so, saith the Lord. How-euer you beare with them, for other things, at other times; yet you must looke to them carefully that day, that in no sort they transgresse it.

Then he names the man and mayd seruant, because commonly some lucre is gotten by their labour, and some commodity seemes to follow, if they follow their worldly businesse: for which cause, men are slacke, to cause them to serue God, but would be content they should serue them. Therefore God saith, also looke to them. If any seruant would be so wicked as to labour, yet thou must not put him to it, nor suffer him, receiue not his gaine, for it is the gaine of wickednesse, and therefore accursed: better be without it then haue it, But I hope I may let my cattie be imploied: Nay (saith the Lord) nor *thine ox, thine asse, nor thy cattie*, must doe any worke. Not because the dumbe creatures can sanctify the Sabbath, but because their labour cannot bee vsed, but some man must attend vpon them, and looke to them, and therefore God would preuent all occasions of hindring mans rest: wherein God also vnderstands all such other liuelesse things, as cannot bee set a worke, vnlesse the hand of man be ioyned to them, as a mill, or a boate or such like

Then he addes, *the stranger*, meaning one of another nation, country, and religion; whom, though we cannot compell to come to the Church: yet the magistrate, may and must forbid, to breake and pollute the Sabbath, by any publique labour, if he come in such places, where he hath authority. Here then we see, that God chargeth the master of the family, with all in the family. He saith not, You seruants, and you children, see that you breake not the Sabbath, but you masters labour not your selues, nor breake the sabbath, neither suffer your children or seruants so to doe. Hence we may gather this instruction, That it belongs to all gouernours, to see that their seruants, and inferiours, whatsoeuer, keepe the Lords day.

And this testimony God himselfe giueth of *Abraham*, I know him, that he will command his seruants, and children, to *Gen. 18.* keepe the way of the Lord. God knew *Abrahams* mind, that if 19.
the

the case stood so, that either some worke of his must be neglected, or some seruice of God vndone: *Abraham* had rather that all his businesse should stay, then any part of Gods seruice should be omitted. And great reason why a Christian should be of this mind: for if he do indeed (as he professeth) loue God aboue all, ought he not to be more carefull of Gods glory then of his owne commodity? and more to care for Gods seruice, then his owne gaine? Now we know, that masters suffer not their seruants to be idle vpon the weeke dayes; therefore, if he loue God, he should be so much the more diligent ouer them, that they neglect not the worke of God on his day, by how much the glory of God is more deare, and pretious, to him, then his priuate commodity. For as he that is a true subiect to the prince, and loueth him indeed, will not keepe such a man, in his house, that will not obey his lawes: so he, that is himselfe rightly affected to God and his glory, will not suffer a profane person vnder his roofe, that will dishonour him openly, and not care to obserue his Sabbath.

Secondly, if one beare any loue to his seruants or childrē, euen for their owne sakes he must see to them, that they profane not the lords day, but that they come to such exercises where they may receiue the spirit of God, & the chiefe good to their soules. Alway a good gouernor must gouerne for the good of those that be vnder him. Now what greater good can he do, then to vse those meanes, whereby they may know God in Christ Iesus, and be brought to saluation? So that if one will not shew a disloyall heart against God, and an vnloving and vnfaithfull mind to his people, that hee careth not for their saluation, hee must see that they keepe the Sabbath, so farre as it belongeth to him; namely, by bringing them to, and keeping them at the workes of religion.

Thirdly, the gouernors in regard of their owne good must be carefull ouer their family in this behalfe. For he that will not be faithfull to God, can neuer be faithfull to man; and he that hath no care to serue God in the duties of religion, will haue lesse care to serue his master in the duties of his calling: as indeed they haue. For if the honour of God, and their owne
saluation

saluation, wil not moue them, why should they be moued with their masters profit or gaine? But he that obeyeth God with a good conscience, will labour for his master with an vpright heart; and though his master be not present to rebuke him, yet his owne conscience will checke him; and when the feare of man will not keepe from idlenesse, & vnfaithfulnesse, the feare of God, and his commandement will restraine him: else, either he will doe nothing, or that which he doth is all with eye seruice, to be seene of men; and when his masters eye is off, then by idlenesse, wastfulnesse, or pilfering, he will hurt him more, then the faithfull keeping of the Sabbath can hinder him; for indeed this can be no hinderance at all, but rather a meane to bring the blessing of God vpon them, and their labours, in the weeke day. As *Iacob*, a faithful seruant to God, was blessed in al *Labans* businesse; and *Ioseph*, a true worshipper of the Lord, had prosperity to follow, and accompany him, in al his trauels. Therefore, if wee will shew our loue to God, and to them, and desire that they be faithfull vnto vs, and that God should blesse their trauelles in our affaires; let vs bring them to the seruice of God, and exercise of religion, on the Sabbath, and haue a care that they breake not the holy day of the Lord.

This first serueth for the reproofe of those men, which beare this mind toward their seruants, That, so their own work be performed, they care not though Gods worke be neglected: Let their seruants bee carefull to do their businesse on the fixe dayes, and let them be as carelesse as they list of Gods worship on the seauenth day, let them spend that how they will, they haue free liberty from their masters. This sheweth men to be louers of themselves more then of God, and proueth that they loue filthy lucre, and gaine of the world, more then the glory of God. For if Gods glory were but as deare to them as their mony, they would be as impatient at his dishonour by their seruants profanenesse, as at losses that come to themselves by their seruants negligence.

Oh but, say they, they be rude persons, and breake out from vs, we cannot keepe them in. Be not these deepe dissemblers? Is not this grosse hypocrisy? can you not keepe them in? who keepeth.

Reproofe
of masters
that giue li-
berty to ser-
uants to
breake the
Sabbath.

keepeth them in on the fixe dayes ? can you make them tary at home then ? can you set them to their worke , and not suffer them to be gadding ? Yet that is for fixe dayes space, this is but for one ; that labour which then they do is farre more toyle-some ; & can you make them, wil they, nil they, spend fixe whole daies, in more paineful & tedious labour , & can you not con-straine them to keepe at home one day , to do a farre more easie, and and lightfome worke, and that for their own good, and saluation ? This is miserable shifting, and plaine halting ; these excuses will not hold out before God ; he will shew you, that, if you had made as much account of his honour and glory , and obeying his commandement, as you doe of seruing your own filthy couetous lust , and obeying the diuell ; if his name had bene as deare to you as gaine , you might with as much ease cause your seruants to spend the seauenth day, in his seruice, to his glory, as fixe before it, in your owne seruice, to your profit. But what is the cause that youth is so rude ? Is it not because they haue learned it of age ? why be inferiors so profane , but because they follow the patterne, and tread in the steps of their superiours ? how come the branches to bring forth such ill fruite, but that the roote yeeldeth no better sap ? For if the seruants might but see so much loue of God, and care of keeping his cōmandements, appeare in the conuerfations of their masters and dames, as they see lust of the world, and eger nesse after lucre, they would, at least for outward shew, bee better. But now that they see , and knowe, the disposition of their gouernour, they frame themselues therafter, to serue him in his couetous desire, and robbe God of his honour. If the seruant should but neglect his affaires one or two houres in the weeke, and follow his sports, and vanities ; when he cometh home, his master would be vpon him, his dame would haue a saying to him, and he should be so baited with rebukes, that, though hee had a greedy mind to be abroad, and no great heart to stand sweating at his businesse, yet miserable feare would make him tary at home , rather then hee would indure the sharpe sauce, that must come after his sweete pleasures : but let him be where he will, and doe what hee will vppon the Sabbath day, when hee cometh

commeth home, either his master and dame allow him in it, or else they be mute, and say nothing to him; or if they doe begin to reprove him, it is done so coldly, so carelesly, with so little vehemencie, that the seruant may well perceiue, it commeth but from the teeth outward, his master is not greatly sorie within, hee neuer vexeth his heart for the matter, and therefore hee careth not for such chiding, hee will to it the next Sabbath againe. Then, secondly, this serueth for the instruction of all householders, that desire to be indeede, as well as to be accounted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Euen as, on the weeke day, they will call them vp, and see that they be ready to their businesse: so on the Sabbath, they should raise them in the morning, and see that they be prepared for the worke of God; especially sith the workes of their calling bee such, as they may doe without any great preparation. A man may rise out of his bed, and goe straight to his ordinarie labour, as well as if hee had an houres consideration: but vnlesse one haue some time to disburden his heart of worldly thoughts, and to fit himselfe by prayer, and holy meditation, to heare the word, hee can neuer doe it well, nor so as the word may bee profitable vnto him. Therefore they must be stirred vp, that they may haue time to make ready their harts, that they come before God with a quiet, and well affected minde. Now in this dutie many of Gods children faile, that euen themselues, and their whole family take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and goe to Church, not regarding any time of preparation: And hence it is, that the Exercises be so vncomfortable, and vnprofitable to them. And then, secondly, the master must be carefull to haue his family come with him, in good and due season to the house of God, with the whole congregation. Not as many do, that are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife drops in at the ende of prayer, and the seruants follow when halfe the Sermon is done. They would not doe thus at haruest worke: but hee would make them gette all things readie, that they might goe together to gette in his

Maisters must take care that their seruants keepe the Sabbath. To rise early on the Sabbath.

Householders should be accompanied with their families to the publique seruice of God on the Sabbath day.

corne,

come; & not come scattered, one now, & another anone. Why should not one therefore be as careful for *pharueft* of his soule, and to eate of the bread of life, in the house of God, to come ioyfully himself, & his wife, and bring their family with them, that they may be at the beginning, & tarry out till the ending, that they may haue the whole fruit; and not, as some do, be gone, before the sermon end, or at least runne away, before the praier be made for a blessing, and the blessing pronounced by the Minister: which sheweth, they neuer felt the goodnesse of the blessing; they are so loth to tarry the ministers prayer, because they want the spirit of prayer themselves, and know not the benefit of a faithfull prayer. For if the sweetnes of Gods blessings, had distilled vpon their soules, or they had euer felt the comforts that follow a prayer, made in the holy Ghost, they would bee more desirous of these things, then they be, & not haste so frō them, as if it were a curse, not a blessing, and something tending to their hurt, not a supplication to God, for their good.

Examinatio.

And as they must call them vp in the morning, and bring them to the Church, so another dutie is, to examine them after, and call them to account, how they haue profited. As if mens seruants be sent to the market, they will not let them go, without taking account, what markets they haue made: so, when they come from the Church, as from the market of their soules, they should question with them, to see what good bargaines they haue made for their soules, what profit they haue had, by comming to Gods ordinances; and thus, laying their store together, helpe one another. This serueth also, for the instruction of seruants, that sith God hath laid such a charge vpon their superiors, to looke that they keepe his sabbath; therfore, they should willingly be ruled, and suffer themselves to be guided by them in this point; and as well obey them on the Lords day, to be diligent in the workes of God, as in the weeke dayes, for matters of their calling. They must not say, (as many profane seruants will) whē they are called to be instructed in religion, They will none of that: but, you hired me, say they, to do your worke, and that will I performe: that is my couenant, and more you shall not get of me: what needeth all this adoo about keeping the sabbath,

sabbath, and comming to the sermon? let me looke to that my selfe, none other is to answer for me. Nay, but if they be Gods seruants, & you God seruants, your maisters hired you to gods worke, and in the Lord to do their worke: therefore, this is a profane answer, and these be ill seruants. For, if the gouernors suffer them to sinne, they make it their owne sinne: and therefore God hath giuen them a speciall charge, and put authoritie into their hands, to restraints them. But much more wretched are they, that will runne abroad to wickednesse, to dauncing, to swilling, to wantonnesse, &c. making that their Sabbath dayes worke, which is vnlawfull at any time: to plowe, and to cart, be things lawfull in fit time; but to daunce, and followe wantonnesse, is naught euery day: much more abominable therefore vpon the Lords day. Therefore, such seruants must by force be constrained not to violate Gods sabbath; or, if no meanes will serue, a Christian master must expel them, and not suffer his house to be pestered with such open rebelles against God. Thus much for the duties of Gouernours, to those of their owne family: now the Lord goeth further, to shew how magistrates must deale with men of another religion: saying;

*Nor the stranger, that is within
thy gates.*

Here he sheweth, that, if a stranger come within our iurisdiction that are Christians, though we cannot command him to come to the exercises of religion, yet the magistrate must not suffer him to doe any publike worke, to pollute the sabbath. For, by (*thy gates*) here is meant, within thy liberties. Hence then, in that the magistrate must looke to forciners, this generall doctrine may be gathered, that it is our dutie, beeing Christians, not only to keepe the sabbath our selues, & to looke ^{Regard} to those that are belonging to vs, in family, but so far as we can, must be had euen to strangers, or to any other. And this is that, which ^{that strangers shall not openly violate} is commended in *Nehemiah*, that, whē heathen men that knew not God, nor cared for the Sabbath, came with wares to *Ierusalem* on the sabbath day, he shut the gates against them, and told *Nehemiah*, ^{the sabbath.}

thē, that if they did so any more, he would lay hāds vpon them.

And there is great reasō why one should be careful of those of other congregations, and of other places. For, if we haue the true loue of God in vs, it will grieue vs to the heart, to see Gods name dishonoured, and his lawes broken, of any one who soeuer: and therefore, so much as in vs lies, wee must repressle all such practises, whoeuer they be that do them. Also, euery man is bound to loue his enemy, yea his enemies beast, and if hee see his enemies beast vnder his burden, hee must help him vp. If one must help a mans Oxe, or Asse, if hee be burdened, much more his soule, that is burdened with the sinne that will kill it, if it bee not removed. No man is so sauage, that, if hee see a blind man running into a Well, wherein hee may bee drowned, will say, Let him goe, I care not, he is none of my family, nor of my friends; though hee bee not, mercy is to bee shewed vnto all, and nature in such a case will teach one, to run and call to him, and hinder him by what meanes he can: so for the soule much more, if we see a person who is in truth blinded through ignorance (and knoweth not the danger) ready to cast him selfe into the pit of hel, mercy wil moue him that hath any true mercy, to seeke to reclaime him.

And then in regard of the good of the whole congregation, one must hinder strangers from giuing such ill examples. For though at the first it seeme a smal thing to suffer thē to do what they list, because they be not of our family nor congregation, yet is it exceeding dāgerous. For our nature is so subiect to infectiō, and we so easily drawne to euil, that if one suffer a stranger, at length his children, and seruants, will learne, and come after to do the same things. So that for our owne sakes we must be diligent to cut off occasions, and warily preuent dangers; for one house on fire may burne the whole towne. And if a stranger would buy an house in the towne, and then be so foolish as to set it on fire, men would not let him alone, for feare lest it should also catch their houses: and so in truth, if the fire of sinne kindle in the heart and practise of a stranger, and wee seeke not to quench and suppressle it, it will not tarry there long, it will catche some in the congregation, and sette them on burning too. Therefore, in loue to Gods glory,

to our neighbours soule, and to our selues, and those that bee neere vs, wee must labour by what meanes we can, to hinder euen a stranger from breaking the sabbath. Now if one must hinder strangers, how much more those that are borne, and dwell in the same place, our neighbours, children, or seruants? If we see such profaning the sabbath, wee should much more hinder them, by admonition and reproofes; but especially if wee see them run to things, that be simply euil, and in their own nature at all times vnlawfull. Therefore, for men that bee of some *¶* account and note, in the congregation, to come among heady yong people, and see them carried violently to dauncing, to gaming, or any such lewdnes, on the Lords day especially, and let them go on, without any rebuke or exhortation, neuer telling them of it, nor dehorting them from it: this sheweth, that there is but a little loue of God in such, and that they haue little regard of themselves, and of their owne families. And in truth, this is a great cause, that maketh wickednes grow so fast, and sin to bee practised with an high hand, & youth grow to such shamelesse and impudent boldnesse, because the minister fighteth alone against sin: none else will open his mouth against it, or discountenance it. He that would not stand by, and see his ox fall into the ditch, but would helpe him out, will looke on, while his neighbours run headlong to hell, & say not a word to reclaime them. This remissenesse of men, that are in some estimation, in the towne, maketh proud youths oft times, so audacious, to set themselves openly against the ministers doctrine, & as it were by their practise in the heate of lust, to contrary him, euen when he is reproofing any sin, when the doctrine is yet hote, and the sound of his voice is scarce gone out of their eares, then to run, opely to gain-say that, which was taught in the church, so soone as they come out of the church. This strength of impietie proceedeth hence, I say, that the minister hath no helpe, none hath zeale of Gods glory, so that he is grieved at his dishonor, none hath so much charitie, and compassion ouer his neighbours, as to seeke to pul them out of the danger of hell fire: for, if but two or three, or some more of the ancient men, that haue some authoritie and sway, in the congregation, would ioine their hands

with the minister, and set in with their private rebukes, to make his publike reproofes forcible; yonger people would be more ashamed to sinne, and learne to behaue themselves more soberly, and not by so open disobedience to bid battell to the publike doctrine of the minister. Therefore this slacknesse and coldnes is much to be reprocued.

Then secondly, this is for the encouragement of those that doe desire to helpe others out of this or any other sinne: they may boldly, with an vpright heart and good conscience rebuke a Sabbath-breaker. And whereas they will obiekt, Why what is that to you? If I sinne my selfe, I must perishe my selfe; what haue you to do with me? They must know that euery one hath to doe with them; for he is to loue them, and to loue the congregation, and to loue Gods glorie, and therefore, as much as he can, to disgrace sinne. For though sinners begin to set sinne on foote, yet if some godly wise man will encounter it with a sound admonition, and sharpe rebuke, that wil dash & disgrace it, as much as the wicked persons support it, so that it cannot get the head so soone. Therefore, because they be men that sinne, and it is Gods law that is broken, and the whole Congregation may be infected, and poysoned, if strangers might be permitted to worke open iniquities; hee that hath a sound heart to any of these, hath good warrant, and ought to be forward to vse a preseruatiue against this poyson, and to stand for Gods Commandements, and the saluation of man. Let wicked sinners, while they will, accuse them to bee busie bodies, yet God will cleare them, and they shall finde by good experience, that it is better to displease men by doing good, then to offend God by doing euill.

Exod. 20. 11. For in sixe dayes the Lord made heauen and earth, the Sea &c. and rested the seventh day,

BEcause this Commaundement is much oppugned by following the euill practise of great men (for almost all men breake it) therefore it is confirmed from the example of the great God, which is able to counteruaile all theirs. As if hee should say,

say, If you will bee led by example, follow that which is most perfect: Now what more perfect example, then the example of God? who hath proposed himselfe for a president to be imitated of vs. Sinfull men breake it, but the holy God kept it, and would haue you keepe it: whether example is it best to follow? God made an end of all in fixe dayes, and ceased creating on the seuenth day, therefore hee would haue you cease from the workes of your vocation also on the seuenth day. For, as concerning the workes of preseruacion, Christ saith, *Ioh. 5. 17.* My father worketh hitherto, and I worke. But he ceased workes of creation. So that the reason standes thus; God left no worke of creation till the seuenth day, but ended all in fixe: therefore he would haue you end all your workes of vocation in fixe dayes, and imploy the seuenth onely in workes of pietie and mercie.

Hence then we learne this doctrine, that whosoever desireth to liue godly, must propose the example of God to himselfe to imitate. Thus, *Eph. 5. 1.* the Apostle wisheth them to followe the example of God as deare children: he had before exhorted them to courteous behauiour and gentlenes; but he hath done me wrong, saith some man, how can I deale kindly with him? why, saith the Apostle, freely forgiue him. But who would put vp this wrong patiently? God would; and therefore doe you follow God, and imitate him, God doth not presently seeke reuenge if any man breake his lawes, but vseth all gentle meanes to bring him to repentance, and to cause him to turne: so doe you, then you treade in Gods steps. Indeed some froward man would take a more violent and boystrous course: but if you will be accounted the child of God, bought with the blood of Christ, and regenerate with the spirit of God, you must rather bee directed by his example then mans, and then there is no better argument that you are the Sonne of God, and no surer prooffe that he hath begotten you to life eternall, then when you grow like vnto him, and shew forth his Image in your life.

Now, the reason why it is best to set God before vs as a pattern, is, because his example is so absolute in all fulnesse of perfection, that no exception can be taken against it, Bring

He that will
liue godly
must imitate
Gods exam-
ple.

I
Reasons,
why Gods
example is
best to bee
the followed.

the example of man, and there is some thing against which a man may except to lessen the force of it. As, *David*, and *Peter*, and such good men haue had their slippes, and no man liueth so holy, but as Saint *James* 3. 2. saith, *In many things we sinne all*. But the example of God is so exact, and altogether righteous, without any spot at any time, that no such thing can be alleged against it.

2. Secondly, if one make God his example, he shall grow better and better, because still he shall come short of the marke he aymeth at, and neuer be able to attaine to the perfection which is in his example; so that still he shall haue calling, and cause, to increase, and goe forward. If one set man for his copy, either hee may write as well as his copy, or at least hee may imagine that he doth, and then he stands at a stay, and thinketh he hath profited sufficiently: but this example is not subiect, to such conceits, no man either can, or will, dreame that he can bee as good as God: so that here is still occasion of mending and increasing.

3. Thirdly, he that followeth the examples of men, hath great meanes of pride, and to be puffed vp: for, comparing himselfe with men, he is not put in mind of his faults, but rather thinketh, *This & this I haue done better then the most*, and in most things I am equall to the best, & so is in great danger to be puffed vp: but now when he, leauing men, looketh to god, he seeth so much imperfection in himselfe, and such infinit righteousness, and goodnes in God, as that vpon this comparison hee groweth more humble, and lowly, and to know himselfe more; so that, though he grow better euery day then other, yet he thinketh worse of himselfe euery day then other; and hath a greater insight into his owne corruption, by how much he gets more strength against his corruption. In these regards therefore, and for these reasons, it is most safe, and profitable, to make Gods example a rule for our selues, and to follow it so neere as we can in all things.

No good
answere
to say, all
men doe so.

This then may serue for the confutation of those men, that, letting passe gods example as nothing pertaining to them, thinke to dash all Commandements, and all rebukes, with this

one

one answere, That all men do so: as though that were a sufficient buckler to beare off all Gods cōmandements, and the force of his example, because the example of the most men is contrary. As namely in this one commandement, which God, of all the rest, hath most strongly fenced with reasons; and, among other, with one drawne from his owne practise and example. Come to Sabbath-breakers, that abuse it to sinne and vanity, and say, how dare you be so bold as to breake Gods expresse law, with so high an hand, and thus to prouoke him to his face? Why, say they, we hope we be not they alone that play, vppon the Sabbath day; we shall doe as well as others: all the townes round about do the like. But why should not you looke to gods cōmandement, & example, rather then to wicked men? would a father take this for a good answere, if hee should say to his child, why doe you sweare lye, or steale? know you not that it offendeth me, and I like it not? If hee should answere, Why should you chide me? I hope I am not the first that euer swore, other children haue lyed and stollen before me, what need you be angry with me for the matter? no father would endure such an answere of his child, this manner of defending were worse then the fault: but so we deale with God, he sendeth his ministers to reprove vs, and say, why do you dishonour the name of God, & sinne against him by breaking the Sabbath? Why, I hope, others do so as well as I, and my betters doe vse it: this is a most common answere. But, should not a child be ruled by his father? should not a seruant follow his master? and should not the children of God imitate God, and be content to be ruled both by his commandement and example? What a miserable thing is this, that we will forsake the light to runne to darkness? and leaue God, to follow *Belial*? The way is not broad that leadeth to heauē, neither do many walke in it: their sins be no warrant for vs to sinne: but, if we be of God, let vs follow God, as deare children. So, the Apostle sheweth, that, if we be in Christ, we must walke as Christ walked. Every member goeth the same way with ϕ head, wherunto it is vnited & wherby it is guided. If Christ bee our head, let vs walke in the light wherein he walked, let vs tread in his steps of meekenes, of denyng

I. Iohn.

2.6.

nying y^e world, & of placing our ioy in heauē; & those vertues that shined in him, let the appeare in vs, though not in the same measure, yet in the same manner and truth. For the like measure is impossible vnto vs: but the like truth and yprightnesse, is not onely possible, but so necessary, that without it we can haue no assurance that we are in him.

4

This serueth likewise for the incouragement, and comfort of Gods children, that liue in such profane places, where they can haue no patterne of godlinesse in man, nor any that will ioyne with them in any holy thing, as it often times falles out: then the diuell is ready to hinder them from all good proceeding, with this obiection; What? will you bee singular? will you be alone without any example? No, they are not without example, but they follow the best example, euen the example of God: and it is farre better to be led by his example to heauen, though foolish men mocke them, then by the example of sinners to bee drawne to hell, and haue God to plague them. His onely evample should more encourage and strengthen vs, then all their contrary practises discourage or feare vs. Therefore, let the world goe which way it will, we must walke in the waies of our God, and make him our president in all our actions.

In fixe dayes the Lord created the heauen and earth.

IN this example which God hath proposed, we may consider something of the power of God in the creation: And in that hee spent no longer time then fixe dayes in making the whole world, wee must vnderstand by this, that God is able to bring to passe great matters, in a short time, & by smal meanes. The forming of the world, one would thinke, needed some time, in regard of the workmanship thereof, and many dayes of making prouision for so great a building: but when God would be the workman, and take in hand so great a matter, what time tooke he to finish it? hee began and ended it, and all within y^e compasse of 6. daies, & left not y^e least creature vnmade till the seauēth: & he tooke so long time, not because he needed such a space, (for he could haue done it with as much ease in an houre

God can do
great things
in short
space and
by small
means.

houre, yea in a minute of an houre, as in fixe dayes) but he hath diuided the whole into fixe dayes worke, because wee might haue a fitter occasion, and bee better moued to consider of the seuerall creatures. For, if he had folded vp all in an houre, then it had not bene so easie and plaine for our meditation. From the creation then here mentioned this generall doctrine may bee learned, That the Lord most easily and speedily brings most wonderfull things to passe. As it is said, *Psal: 33. 9. He spake and it was done, he commanded and it stood.* Though it bee an incomprehensible worke, to create the world without matter, and to preferue it without meanes, yet it was as easie for God to effect it, as to will it, and to establish it, as to begin it.

This mighty power of God, in doing great things by small meanes speedily, appeareth likewise by other examples in the scripture. As, *Nebuchadnezzar* the mighty prince & monarch of the world, when he was walking in his princely palace, in that great city of *Babel*, which was the seate of his kingdome; yet how quickly was he stript of all! how soone deprivied of his kingdome! so that he had not so much as an house, yea a poore cottage to put his head into, nay not one ragge to couer his nakednes, not a dish to drinke in, not a morsell of the coursest bread to eate, but of a king became more miserable then the basest begger, yea as miserable as a beast: so that from the highest top of prosperity, he was cast down to the extremity of misery. And then, whē he was at the worst, his wit & reason gone, his forme and beauty departed, & he a misshapen creature: his haire being growne like eagles feathers, and his nailes like birds claws, altogether deformed, not like a man now, and his kingdome possessed by others for seauen yeares space: yet so soone as he looked vp vnto heauen, his wit and discretion was restored, his beauty & fashiō renued, & he reestablished in his kingdome, with as ful power, & authority, as euer before. But these wonderfull alterations, in how little a time were they wrought whē God tooke in hand to work thē? So, in *Egypt* God vnder-tooke to deliuer his people from *Pharaohs* cruel tirany: but what army had hee for that conquest, and who should bee the captaines? *Moses* and *Aaron*, two old men, the one eighty, the other

other eightie three, these must go themselves alone. But how were they furnished against *Pharaohs* resistance, and to take the Israelites perforce, from his seruitude? *Aaron* must haue nothing, but he must speak what *Moses* bade him; and *Moses*, hee must carry his shepherds staffe: weake men, and weake meanes, one would thinke, to make an assault vpon so great a King. If a carnall man had seene these two, going against *Pharaoh*, and thinking to set the Israelites at libertie, by strong hand, he would haue iudged, that *Israel* should haue bene in slavery vntill this day, vnlesse there had beene better helps then these, for their deliuerance: but God, taking in hand to worke by these meanes, we see of what power, and force, that staffe was; that when *Moses* but held it vp, it brought such plagues vpon *Pharoh*, and all *Egypt*, that all the Kings in the world could not haue vexed and troubled him more, with all their power. He neuer shooke his staffe in vaine: but still some notable plague followed, that vexed the whole land. With this staffe he strake the waters, and they were turned into bloud; hee held vp his staffe toward heauen, and there came Grasshoppers, Flies, thunder: and when he had wounded the land by any of these plagues, he could as easily cure them, and in as little space. One word vnto God, by *Moses*, made all hole againe.

So, for our redemption; a poore virgins sonne, that was despised and reiected of men, that had no wealth nor authoritie in the world; nay, had not so much, as an house to put his head in: he must come and be brought forth before a Iudge, and there be condemned, scourged, mocked, spitted on, crowned with thornes, and at length must be carried away, and hanged vpon a crosse, and beare the paines and anguish of Gods curse, in his soule, vpon the crosse: and by these meanes God must bee set at peace with man, a perfect reconciliation was made, and all former sinnes, and enimitie, betwixt God and man, put away. This greatest worke that euer was done (when heauen was purchased for man, sinners made iust before God, and miserable men of the earth had the right of an immortall kingdome in heauen bestowed vpon them) was brought to passe, and fully effected by these meanes that to mans reason, of all things seemed the most

most vnlkely to bring it to passe, being a matter of such wonder, and difficulty.

And so at the resurrection, what great chāges shall there be wrought in the twinkling of an eye? those that haue lien in the dust, rotten, some thousands of yeares, shal be raised from their graues, made aliuē, and stand on their feete; and that body which, when it was in it best estate before, was subiect to paine, and all kind of misery, and euen death it selfe, and since that time hath bene turned into dust, deuoured of wormes, and as it might seeme, brought to nothing; shall in a moment, if it be the body of a faithfull Christian, be freed, from mortality, from being subiect to diseases, or any affliction, and shall bee made immortal, and incorruptible, and like to Christ Iesus in glory. So wonderfull, we see, be the workes of God, so mighty hee is, and so full of power, that, in the shortest time, and by those that seeme the weakest meanes, he can bring to passe the most glorious effects that can be.

This then (if we often meditate vpon it) will serue wonderfully for the comfort of all those children of God, whose case is so grieuous, intangled with so many perplexities, oppressed with such ruines both of body and estate, as they thinke it impossible to get out, and to be repaired againe, or at least that it will be a long time first. For, if wee could but beleue Gods almighty power, all things are possible to God, and all things are possible to the beleuer. It maketh no matter what the disease be, so God be the Physitian; it skilleth not what distresse a man be in, so God take in hand to helpe him. He can as soone cure the deadliest wound as the smallest scarre, and bring one out of the greatest misery with no meanes, as well as out of the least misery with all meanes. Oh, but I am poore, owe much, and haue nothing to pay; No matter. So was the Prophets wife: yet the little oile in the cruse held out to fill so many empty vessels, that she was restored, & made in a better estate then euer before. It is not to the purpose how weake our meanes be, and how great our ruines be, so that the great and strong God put to his hand to help. No man was euer more deiected then *Nebuchadnezzar*, brought from a king, to be worse then a begger,

I
An excellent
comfort for
Gods seru-
uants in a-
ny distresse.

ger from a palace to the briars and bushes, from princely robes to extreame nakednesse, from ruling ouer men, to be ranging among wild beasts; and yet none in a lesse time, and by lesse meanes aduanced to an higher outward estate than he. And as God worketh beyond all likelyhood for the outward estate of men: so doth hee much more wonderfully for the soules of his seruants. Though there be great sins, such hideous darknesse of mind & hardnesse of heart, such preuerseness in will, such disorder and rebellion in all the affections, yet if wee can cry to God, and powre out our soules, and teares before him: then, though we were as farre ouerwhelmed with misery, as was *Jonah* with the waues of the sea, yea though we were buried in the shadow of death, as hee was in the whales belly, yet God will heare and helpe vs as he did him. Though we were shut vp in a dungeon, tyed with many chaines, and oppressed with many sins; yet if then we cry vnto the Lord in our trouble, hee will deliuer vs out of our distresse, and hee will breake the gates of brasle, and burst the barres of iron asunder. *Psa*. 107. 13. There is not the least sin or misery but it would bee too hard for vs, if we had nothing but our owne strength to help vs: and there is not the greatest sinne, or misery, that shall hurt vs, or preuaile ouer vs, if wee haue the strength and power of God to hold vs vp. Therefore Christians should take comfort in their afflictions. Can God raise vp the body when it is dead in the graue, and glorify it when it is rotten in the earth? and can he not raise one out of some debt, or misery of his estate? Oh but then hee loues the body. And doth he not loue it as well now? Nay, God vseth his infinite power now, for the help and preservation of his children, as he will vse it then for their glorification. If wee cannot belecue that God can help vs now, how shall we say we beleue he will raise our rotten bodies out of the graue, sith we haue the same power and promise for the one, as well as for the other? Therefore it is a great fault and shame for Christians to sit downe discouraged. Is Gods power lessened? Is his hand shortened? hath not he said that he will not faile vs, nor forsake vs? and that a little that the righteous hath, is better then all the great riches of the wicked? Gods blessing can do more then wealth:

Esa. 59. 1.

Heb. 13. 5.

Psa 27. 16.

wealth: and he alone is better to vs, then if we had all the world without him.

This serueth likewise for the terror of wicked men: God can as easily set heaven and earth on fire, and bring them to nothing, and that in as little space, as he made them of nothing: then much more can he bring to destruction base sinners, notwithstanding all their worldly helps, if he be their aduersary; (as he is a professed enemy to all proud and wilfull sinners).

They flatter themselves it shall bee well with them, because they be vnderlaid with wealth, supported with friends, mounded & fenced with policy: but how stands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay for that, (though they will not in word say so, yet their life proclaimeth it) they doe not greatly care for his fauour, (for they spare not to breake his law vpon any small occasion): surely then let them knowe that they are in no safety; God can pull vp their defence, and pull away their props and supports: hee can as easily bring a rich man to hell as a poore, and as soone ouerthrow the estate, and damne the soule of the greatest prince, if he be naught, as of the basest beggar. Therefore those, that, leauing God, leane to worldly props, shewe that they little believe the power of God, and little think of the creation of the worlde. Thus much for the example of God. Now the last reason is drawne from the end of the Sabbath (namely that God hath consecrated it to bring a blessing on the keepers of it), in these words;

*Wherefore the Lord blessed the seauenth day
and hallowed it.*

Here God sheweth, that, if none of the former reasons will preuaile with vs, yet, we should be moued with our owne benefit to sanctify the sabbath. For nothing is more available to bring a blessing on soule and body, then the religious keeping of the Lords day. For God hath appointed it to the end that he might haue occasion to communicate his goodnes to the diligent obseruers of it. For so is it meant, when he saith,
the

the Lord sanctified the seauenth day, that is, hee set it apart for his own vse, and blessed it, that is, appointed it for a meanes of blessing, to all that faithfully obserue it.

The way to
get true
blessednesse
is to sancti-
fy the Sab-
bath.

From hence we may learne, that the way to get true blessednesse, is, to keepe holy the Sabbath: this is the most direct and sure meanes, to get all comfortable prosperity. One reason is, because God hath sanctified it to this end, As *1/49.56.4.7.* where the Lord promiseth many singular graces to all that sanctifie his Sabbath, of what nation, or condition soeuer they bee, hee shall haue his heart filled full of spirituall ioy; God will giue him the spirite of prayer, & heare his prayer; God wil giue him ability to serue him, and accept and reward his seruice. And *1/49.58.13.14.* If one will keepe himselfe from polluting Gods holy Sabbath, and obserue it carefully, then hee shall delight in the Lord, that is, God will so shewe his fauour and loue to his soule, as he shall be ioyfull in God; so blesse his heart and conscience as that he shall feele that God is his God, loueth him, and careth for him, so that he shall bee glad and reioyce in this, and finde Gods blessing vpon him, both in heavenly, and earthly things, for the mouth of the Lord hath spoken it. What-euer flesh and blood obiect, yet wee haue the sure promise of God, which shall be found true and faithfull. So *Ier. 17.24.* the Prophet, hauing foretold the destruction of *Ierusalem*, prescribeth a preferuatiue to them, which if they would take, as yet their case was cureable, and that would help all; namely, to forbear their worldly businesse on the Sabbath, and do the workes of the Lord; and then they shall enjoy their city, their houses, and their wealth, with all prosperity and abundance. So that wee see, that, for soule and body, Gods promise is, that the sanctifying of the Sabbath will bring comfort and happinesse to both.

The dan-
gers that
Sabbath
breakers
runne into.

Contrariwise, if wee be negligent and carelesse of the Lords day, we drawe his curses vpon our owne heads, as *Ex. 31.12.* &c. where God commandeth them that they should abstaine from all workes, and keepe it holy: for if they did worke, euen in making garments, & things for the Temple, which seemed to pertaine to God, (much more in things of their owne) this euill would follow, they should die the death, their liues should

be

betaken away. This is the punishment of polluting the sabbath, to be inflicted vpon the bodies, and this God doth execute daily euen among vs. For though the law of the land taketh not hold on such persons, to put them to death, yet God giueth them ouer to commit some sinne which deserueth death by mans law. And the first cause of al, & that, at which God striketh, & which their owne soules feelee most heauy (as appeareth by their daily complaints when they are brought to execution) is, that they neuer regarded the sabbath, neither had care to heare Gods word, and to spend the day in duties of religion, and in prayer, but followed after vanitie, and their owne lusts; and therefore God iustly punisheth their impiety against the first table, by giuing them vp to commit such vnrighteousnesse against the second. And though the minister cannot excommunicate them, and cast them out of the congregation, yet God excommunicateth them, that in the hearts of his people their soules are cut off from the church, they haue no life of grace, no fruit or working of the word and sacraments, more then of any idle tale, or humane story, no grace wrought by the meanes, no death of sin, no hope nor desire of heauen, no recourse to God in Christ Iesus, no vertue draw they from Christ; so that for vertue they do not liue in christ, but are dead in sin, while they liue in the flesh. They may say indeed, and say true, that the obseruation of the Lords day is tedious vnto them, that they can see no good by the exercises thereof, they be so vnpleasat, & so vnprofitable to them. They haue no benefit thereby: but why is this? not because Gods ordinance wanteth force and vertue, but because they want reuerence, and conscience, and being wicked condemne it. Therefore their soules be cut off, their hearts hardened: and thus in stead of receiuing the blessing which God hath promised to keepers of the sabbath, they are plagued with punishments which he hath threatned, against the transgressors of it. Also *Ier. 17. 27.* he saith, if they pollute his sabbath, he will kindle a fire in their houses, that shall not be quenched. For their outward estate they be no gainers, that breake the sabbath: for God will either consume their goods with fire, or send a curse which like an vnquenchable flame shall deuour all

their substance. So that, if we would not bee guilty of death, and haue our soules cut off from communion with Christ, and his church, and our goods also consumed and brought to nothing, by the vengeance of God, then let vs keepe his sabbath holy, and bestow it in holy exercises. Sith therefore God doth promise a blessing vpon those, that sanctifie his sabbath, that they shall thrue in the Lords house, and in religion, and in other worldly matters, so farre as may stand with true prosperities; sith he hath spoken this, and that must stand, which goeth out of his mouth, therefore it is for their comfort, that the blessing of God shall attend vpon them, whether they haue little, or much. If they haue abundance, the abundance shall bee for their good, to bee more abundant in good workes; and if they haue but from hand to mouth, God will so provide, that yet they shall not want necessary things, but hee that bringes the day, will bring foode and maintainance for the day, so that hee neede not care for to morrowe, but let him cast his care vpon God, whose trueth it concerneth, to care for him. And this, they are sure of that they shall haue a soft heart, and a quiet conscience, and shal receiue comfort from Gods promises. And if one thrue in Gods house, he neede not feare, nor doubt, how he shall doe in his owne house. One may knowe how hee shall speede at home, by looking how he serueth God in the Church. If hee keepe an holy rest, with an holy heart, he shall haue rest to his soule, peace and ioy to his conscience, and be set in so sure an outward estate, as that nothing shall befall him for his hurt.

I. But then, if one will haue this blessing, hee must keepe these three rules. First, let him make it a delight, to keepe the Lords day, and his ioy, to doe the workes of the Sabbath: let him long for it, before it commeth, and be glad when it commeth: because it freeth him from all worldly cares and thoughts, and then hee hath a commaundement, more especially, to cast his care vpon God, and not to trouble himselfe at all with them. And so he saith, in *Euy. 18. 13.* *Call it a delight, to consecrate it to the Lord,* that is, take you as much delight, in doing the exercises of religion, as any do in the workes of their callings, or refreshings; and

Rules to bee kept, of those that expect a blessing, for keeping the Sabbath,

and more too, indeed: for they be more easie, comfortable, and profitable, by farre. We must come as hungry to the house of God, and with as good an appetite, as to our dinner, or supper, at home. For God keepeth the best house, he maketh the best cheare, if we can bring a good stomacke to the bread of life, that he breaketh vnto vs. But, if one be loth to come, and must bee drawne, as a beare to the stake, let him make account, that the Preacher will baite him, and trouble his conscience; for, comfort he can looke for none. Therefore, if we would haue blessing by the Sabbath, let vs keepe it chearefully, knowing, that God loueth a chearfull giuer.

Secondly, one must labour to do all the duties of the sabbath, those, that must be done before the sermon, and those, that must be done after. Let no ordinance scape vndone: vse meditation on Gods word and workes, hearing, reading, praying, singing Psalmes, conference, workes of mercie, and of euery thing, something, so farre as we haue abilitie and opportunitie. But, if wee will performe them remissely, and by peeces, doe this, and leaue that vndone: either vse no preparation before, or make no application after, either no publike, or no private prayer; then, it may be, one shall finde some blessings, but the fewer of these he performeth, the fewer blessings he shall haue. He, that doth the workes of Gods seruice, by halues, shall (and it is iust hee should) finde the comfort and benefit of them by halues.

Thirdly, as one must doe all the duties, and that with delight, chearefully, so, hee must keepe the whole day; he must do all the duties, and also spend all the time in these duties: he must continue from the beginning, to the ending. As *Psal. 92.2.* *To declare Gods louing kindnesse in the morning, and his truth at night.* So, that the sabbath must bee spent, both morning, night, and all the day, in holy duties. One must forbear worldly businesse, yea, worldly thoughts, the whole 24. houres: for, if wee giue our thoughtes libertie to runne after matters of the world, in the night, we breake the Sabbath in part. And here many faile, that out of the Church will bee talking with their neighbours, and musing with themselves, about earthly affaires: and

thinke they haue made a good hand if they spend the most part of the day, till after the Euening exercises, in workes of Religion, and then they make no question to take their recreation, or to goe about their businesse if occasion bee. But hee that commandeth to keepe it in the Church, biddeth vs keepe it in the house; as to heare him, and speake to him in publike, so to speake to him out of our hearts in priuate; and not to giue our selues leaue to thinke the least thought of any worldly businesse. Now then if we seeme to make conscience of the Sabbath, and yet doe want that blessing which we looke for, let vs looke to our selues, and we shall see that we are halting in some one of these: either we keepe the Sabbath lumpishly, and heauily, that it seemeth as a tedious burden to vs; or else wee doe some one or two duties, and leaue the rest vndone: or lastly if we doe all the duties that are to be done, and that chearefully, we are wanting herein; That we obserue not $\frac{1}{2}$ whole day, but keepe some part of it from God to our selues. And accordingly as any man commeth short in any of these duties, so he commeth short of the fruit of the Sabbath. But if one labour, with ioy, to doe all the duties of the Sabbath, the whole day; hee

shall find in his own soule, that it is in truth a day of blessing,

and bringeth more ioy and comfort, yea

and a greater blessing with it, then all the

weeke besides. And so much for

this fourth Commandement,

of the Sabbath.

The



The fifth Commandement.

Exodus. 20. 12.

*Honour thy father and thy mother, that thy dayes may be long
in the land which the Lord thy God giveth thee.*



Itherto the duties of piety to God, out of the first table, haue bene handled. Now follow the commandements of the second table, concerning the duties of righteousness toward our neighbour. This is the first commandement of the second table, vpon which al the rest doe depend. As in the first table the keeping of all the cōmandements

following, dependeth on the keeping of the first commandement: so here if this first cōmandemēt were wel obserued, both of superiours & inferiours, there could be no disorder against any of the cōmandements following. For, all disorders in the other doe flow from hence; that either superiours are negligent performing their duties of governing, or else inferiours are proud and stub borne, and refuse to obey their superiours. The summe of the cōmandemēt is to shew, what duties we owe one to another in respect of their & our place. The words containe a cōmandement, & the reason of it. The cōmandemēt in these words, *Honour thy father and mother.* The reason, in the words following, *that thy dayes may be long in the land which the Lord thy God giveth thee.* Honor. To honour, there, is to regard and reuerence in heart and performe all outward duties. *Father .i.* All superiours in what place soeuer set about them.

From this word (*Honour*) is to be gathered the first generall doctrine of the fifth cōmandement, *viz.* that all duties are to be performed to our superiours, with such honour as is meete for

All due honour is to be given to our superiours.

them, which the words themselues doe plainly teach. If wee would testifie our owne loue and subiection to them: If wee would haue our seruices comfortable to them, and acceptable to God, then let it appeare that we are not drawne to them by compulsion, but led by conscience, with due regard of their persons and the place wherein God hath set them. When *Ioseph* was to giue maintenance to his father, and his whole family; hee neither did it with arrogancie, in respect of his owne abilitie and greatnesse, nor with discontentment at the charges he was put too: but so ministred to *Iacobs* necessitie, as that he detracted nothing from his reputation. Notwithstanding, his great dignitie and preferment, hee did relieue his father with as great humilitie and reuerence, as hee would haue receiued reliefe at his hands, if hee had beene cast vpon his finding. And so for seruants: The Apostle requireth them, *1.Tim 6.1.* not onely to do their Masters worke, but also to honour them in behauiour, and to account them worthy of all honour in their hearts: for they could not shew contempt to their gouernours, without dishonour to Religion. If *Peters* counsell had beene good for children to follow, as it was not, yet hee was much to be blamed for the maner of it, in that hee deliuered it to his Master with a rebuke. And for the loyaltie of a Subiect, we haue a worthy president in *Nathan*, who, when he came to *Dauid* to offer his counsel vnto him, for the benefit of his kingdom and posteritie; made obeyfance to the King down to the ground. *1.King.1.23.* Hee yeelded him as much reuerence, comming to doe him good, as hee would haue done if he had sought preferment at his hands. And the contrarie was found in *Ioab*, who indeede aduised *Dauid* to that which was expedient to be done, viz. that he should shew himselfe chearefull to his people that fought for him; but with such contumelious taunts, and iniurious and false accusations, as that no thanks was due to him for his seruice. It is required of vs, that wee should honour all men, euen inferiours, as wiues and widowes, in doing them good without their disgrace: and therefore much more is it due to our gouernours and rulers.

No.

This serueth for the reproofe of many seruants and children,
that

that deprive themselves of all the commendation of their obedience. For if they frame themselves to be officious in one thing, they will allow themselves to be as offensive in many other. For either they grow to be murmurers, if their turnes be not served to their liking (and so deprave their masters or parents) or else masterfull and arrogant, and will indure no admonition, nor receive any reproofe or direction. The same fault is also to be found in diuers wiuues, who though they be frugall & thriftie, and so helpe to increase their husbands wealth; yet they peruert and corrupt all their actions, either with boasting or vpbayding, or publishing their infirmities, or other distempers; that many times they bring more vexation to their heart by their passions and vnquietnesse, and discredit to their names and houses by their vndirect courses, then helpe them in their estate with all their industrie. So dealt *Zippora* with *Moses*, *Exod. 4. 25* shee helped indeede to saue his life, by circumcising his sonne, which himselfe in extremitie of sicknesse was not able to performe: but then she rates him, & inueighes against him, calling him a bloudie husband.

Thy Father.

THis is the first reason whereby God would moue inferiours to obey, Because he is thy father. In that God makes this his reason, why the child shuld obey his father, because he is his father, we gather this doctrine; That the chiefe motiue to obey superiours, must be the particular iurisdiction which God hath given them ouer vs, and that speciall bond whereby hee hath tied vs vnto them. If God haue made him the instrument of thy life and maintenance, and set him ouer thee: thou must for this cause, performe all duetie of honour vnto him. So in the *Prouerbes*, *Honour thy Father that begat thee, and thy mother that bare thee*. As if hee should say, Honour thy parents, and be dutifull vnto them, not because they be rich, or in great place, or for any respect but this, because they be thy parents. Be they father & mother, how-euer rich or poore, thou must be obedient.

Eph. 5. 22. So the Apostle speaketh to wiues, *Wines obey your owne husbands*: vsing this as a reason, Because they be your husbands. If God hauz appointed them to bee your heads and gouernours, you must subinit your selues to them, for this cause, and in obedience to the commandement. Howsoever they be otherwise froward, and foolish: If they be yours, then you must performe your dutie to them.

So, for seruants, the point is not, whether he be a poore man, or a rich, a simple man and ignorant, or wise and discrete, in whose seruice, they liue: but, is he thy maister? hath God made him thy gouernour? Then, for the time that thou art his seruāt, he stands in the place of Christ, vnto thee, beeing of his family; and is to be obeyed, as if he were the most wise, and honourable in the world.

Parents poore
estate is no
warrant for
children to
be vndutiful

The vse of this is, to confute those wretched and miserable children, that take occasion to bee vndutifull, because their parents be poore and lowe, in disgrace, and small account among men. But, be they so? then the childe ought so much the more to honour them, or else he addes affliction to the afflicted. The more they be discomforted by others, the more need they had to be comforted by their owne. Therefore, so farre should we be from condemning our parents, because they bee low and afflicted, as that we should shew more reuerence, and honour to them; that we may be a comfort & reliefe to them, in their trouble. For, for the child to honor his parents, when all the world honours them, and hath them in account; and, to bee dutifull then, when they can either reward his obedience, or punish his contempt, is no triall of his reuerence, to God, or them. For then it may be, he doth it, either vpon constraint, because he dare doe no other: or vpon a base mind, because he loues and gapes after his fathers wealth, more then for conscience to Gods commandement. But then the obedience is most sound, and most acceptable to God, when there be fewest worldly meanes, to prouoke vs vnto it. So, for the wife, or seruant, to say, O had I an husband, or Maister, of such great account, of such giftes and wisdom, that could promote and reward me, then I could willingly frame to obedience. Nay, you would not. For, he that is

not

not faithfull in the least, will not bee faithfull in the greatest. And if you did, yet God accounts not of that subiection and reuerence, which proceedes not from conscience of his commandement, but from hope of some outward reward. Therefore, it is our dutie, not so much to trouble our selues, in enquiring what heads other haue, as to labour to make the best of our owne. For, this in the naturall bodie we see, that, if a man haue a head subiect to diseases, and full of infirmities, hee will not therefore abuse and contemne it: but he thinks, this is my head, which God hath giuen mee, and therefore I must not make it worse by ill vsage; but strue to make it better, by all meanes I can. O but, say they, other children haue better parents, which be more carefull of them. But let such turne backe a litle, and examine their owne wayes. Others, you say, haue better parents. True: but looke your selfe likewise, and thinke on the other side; Haue not other parents also better children, more dutifull and obedient, and more vertuous euery way, then you be? Put these two together now, and thy mouth will soone bee stopped. So the wife; Other husbands are more kinde and louing, and better to their wiues. But if you stand so much in examining his goodnesse by other mens: you will driue him to trie your goodnesse with other womens. Be not there many wiues more subiect to their husbands, more quiet and meeke, and that goe farre beyond your selfe, in many graces? So, that in such obiections, let inferiours looke to their owne faultes, as well, as to anothers; and they shall not finde great cause to complaine. O, but he failes in doing his dutie to me: yea, but God failes not in commaunding you to do your dutie to him. If you be a Christian, then Gods commaundement must bee the rule of your obedience, and not the dealing of others with you. Therefore this doth iustly reprove their audacious boldnesse, and shamelesse impudencie, that, if their parents growe olde or impotent, or pogue, then they thinke, they may take libertie, to cast off the yoke of subiection, and growe stubborne. As who should say, that age, or pouertie, or such like things, could cut off the nature of a parent, and take away the authoritie of a superiour: and that outward things should haue the chiefe account,

count, and Gods commandement be least of all regarded. This likewise may serue for comfort to those gouernours, that are in a poorer & lower condition; That God hath allotted vnto them as much honour in their place, as to the greatest prince in the world. For the poore man is as well the head of his wife, as the king is the head of the queene. And the meanest parents and masters are as much to bee accounted of in their families, as if they had all the wealth in the world. Therefore they should beare their pouerty so much the more patiently, because no pouerty or lownesse of their estate, can giue licence to the inferiours, to esteeme any whit the worse of them: and if the inferiours doe for this cause despise them, they sinne against God, and doe iniury vnto them, and God will be reuenged of them accordingly. So much for this, that God biddes the childe honour his owne father, howsoever matters stand, in regard of his state and condition of life,

Honour thy father and mother.

THe duties of the naturall child, commanded in these words, are comprehended vnder these three heads; Reuerence, Obedience, and Thankfulness. This reuerence, which is first required, must be both inward and outward, in the heart, and in the behauiour. And if one pretend the inward reuerence, and shew it not outwardly, this is but dissembling, and falshood: for it cannot be within but it will shew it selfe without; so that it must bee both inward in the heart, and outward in the cariage of our body. The inward is commanded, *Leuit. 19.3. Tye shall feare, euery man, his mother and father, and keepe my Sabbaths.* In these words God commands the substance of the whole law, both in the first and second table: and for the second table, hee begins with the first commandement of it, *Feare euery man his mother.* One would haue thought hee should haue begun with the father: but, though more bee due vnto

vnto him, yet, because it is a greater note of truth to performe it to the mother (by reason that her infirmities , whereto shee is more subiect , make her more subiect to contempt, and for her indulgency, commonly the mother doth lesse expect this, at her childes hand) therefore God begins there where obedience is best tryed, & saith, *Feare thy mother and thy father.* And then for the first table, he sets down the last cōmandement of it, *Keepe my Sabbaths.* And whosoever is carefull, in the first table, conscionably to keepe the Sabbath, and in the second to keepe the fifth commandement in dutie to superiours: he shall bee sure to hold out, in all the other commandements. So that reuerence of the heart is required of children. The second branch of reuerence is in the outward behauiour; as in bowing to them, in standing bare, & putting off before them, in an humble and lowly countenance and behauiour, when the parents speake to them, or they vnto their parents. And this the example of *Ioseph* shewes. *Genes. 48.* Hee was a great prince, and his father in great want, and liued at his finding; hee had his sight, and his father with age was blind, and therefore could not see, what duty his sonne performed to him: yet when hee comes to his poore blind father, hee bowes to the ground, and behaues himselfe as humbly, as if his father had bene a mighty man, and had had his sight as perfectly, as euer in his life before; Because he knew that neither pouerty nor blindness could set him free from the charge of God. Therefore hee being a prince, is as dutifull, in reuerent behauiour to his father, a poore man, as if his father had bene a prince, and hee a poore man: for the outward estate did not moue him so much as the conscience and regard of his duty, which hee knewe was nothing lessened. So King *Solomon*, when his mother came vnto him, sitting on his throne, it is noted that hee rose vp from his throne, and bowed himselfe vnto her, and caused a seate to bee set for her, that shee might sit at his right hand. For, hee would haue all his people to knowe, that though hee was as wise and as rich a King, (and that of Gods gracious appointing,) as euer was: yet

yet this his greatnesse did nothing diminish his mothers superiority, nor his reuerent cariage toward her.

This serues to reprove those vngracious, and wretched children, that reuerence not their parents in heart, but contemne them, and thinke basely of them: and contenting not themselves with this inward vndutifulnes, shew it further, by rough words, by froward countenance, by vnreuerent and vnfitte actions. And many grow so familiar with their parents, as one, that had not knowne them, seeing their behauour, would rather thinke them to be neighbour, and neighbour, then father and sonne: so vnreuerently, and vndutifully doe they behaue them selues, without any outward tokens of reuerence. And indeede, what doe the froward speeches and lookes of many children proclaime? but that they haue no feare of God in their hearts, no righteousness in their hands, nor any regarde of the duties of the first or second table. If euer these persons liue to haue children, and God doe not in Iustice cut them off sooner, they shall finde that their children will reuenge their fathers wrongs into their bosome, and be as ready to despise them, and carie themselves as vnreuerently to them, as euer they were to doe it to their parents.

Obedience
of children
to their pa-
rents.

The next duetie is obedience, which is commanded, *Colos. 3.20. Children obey your parents.* And he ads a reason, *For this is pleasing to God.* It is not onely a ioyfull thing to the parents themselves, that the childe should obey their commaundements; but that wherein God takes great delight, and is well pleased with. And on the contrarie, it doeth not onely grieue the parents, that children bee stubborne and rebellious, but it offendeth Gods Maiestie also, and grieueth his spirit.

Now the things wherein children must obey their parents, are especially these. First, in doing the things which they command, and performing that which they set them about (though it bee neuer so base and painefull to bee done) so farre as their strength will permit. For, though some children may thinke, This work is vnbecoming my worth (for as euery one is more proude and idle, so hee hath a greater conceit of himselfe: and as he is more contemptible, so he hath a higher imagination of his

his owne excellency) yet that may not excuse him. Is it too base for you? But did your father or mother command it? and refraine you to doe it? then you are a base and proud person, that make more account of your owne will, then of Gods commandement. For so soone as the father hath commanded it, being a thing lawfull, Gods stampe is set on it, and it caries the print of Gods commandement: and he that thinks himselfe too good to do it, thinks himselfe too good to obey God. This will not serue the turne then; It is a contemptible thing, in the world, and men will mocke me. But are you a Christian and haue you not learned, so much to deny the world, as to preferre Gods will, before the contempt & reproach of men? and were it not better for you that the world should speake euill of you vnjustly, for well doing; then that God should iustly plague you for ill doing? An example of this obedience wee haue in *Isaac*, who yelded to his fathers commandement, so far, as to resigne himselfe to be sacrificed & bound and laid on the wood and burnt; because his father, being a prophet, had warrant so to doe, and could shewe vnto him the commandement of God to proue it a lawfull thing: which hee did, and it was his duty to obey. If he had not seene Gods commandement *Abraham* had gone beyond his commission, (for it had bene wilfull murder) and he ought not to haue obeyed: but when the thing was lawfull, *Isaac* was bound to submit himselfe euen vnto death. So Christ was obedient to his father in that, which of all other things, was most painfull and ignominious. For what burden more contemptible then the burden of our sinnes, and to be hanged on the crosse, mocked, buffeted, & spit vpon? and what more painefull then to vndergoe the curse and plague of God? yet sith his father would haue him suffer all this, he would not stand with him therein, but willingly submitted himselfe to the death of the crosse; so also to his earthly parents *Luke. 2. 51.* *He went to Nazareth and was obedient to them.* So that if the thing be lawfull, though it be a thing of no credit and of much paine, yet being the fathers commandement, it is Gods commandement, and the child must obey. And by how much the thing is more base and contemptible, and more hard and pain-
fully

Christian
children are
their fathers
seruants.
Children
must obey
their parents
in mariage.

fully; by so much he is a better child, and shall haue a greater reward. For in matters that be easie and pleasing, hee doth many times serue himselfe; now a good child should serue his father. For euery Christian childe must be his fathers seruant, but hee that is vndutifull and stubborne is a rebell against God. And as in other matters, the parents are to be obeyed, so especially in mariage. As *Isaac*, being a man of discretion of 40 yeares olde, would not once goe about to take a wife for himselfe, but was content to stand at his fathers choosinge. And *Jacob* would not dispose of himselfe in mariage, till *Isaac* and *Rebekah* had consulted vpon the matter, and directed him where, and among whom, he should choose his wife. *Ruth* being but a daughter in law, yet would not be at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Namie* in her mariage. Though *Ismael* was a sinful man, and iustly excommunicated from his fathers house, yet very nature, and ordinary ciuility, made him submit himselfe to his mother for the choyce of his wife, when hee could not haue his fathers direction. Therefore children must give this honour to their parents, to thinke them wiser, and better able to provide for them, then themselues. And as in matters lesse waighy, so especially to take their counsell, and be directed by them, in this great matter that so neerly concerns their estate.

A second thing wherein children must obey their parents is, in quiet and patient bearing their admonitions and correction. As is oftē said in *Proverb*. *Despise not the correction of thy father, nor contemne the admonition of thy mother.* Set not light by them, but waigh them and consider them well in thine heart. Therefore the child is bound to obey his parents, not onely in doing the things comanded, but also in suffering their rebukes and chastisements, first, because it is a duty lying vpon the soule of the father, and comanded vnto him from God, to correct, and instruct his children. And secondly, because it is a token of his fathers loue to him; for, *He that spares the rod, hates the child: but he that loves him, corrects him betime.* And likewise correction is a meanes of their saluation, and keepes them from hell. For, *foolishnesse is bound to the heart of the child.* It is tyed there

as with a cord, or rather chained so that nothing will make a separation but the rod of correction: that will part them. And he that is not corrected, is a foole, & so shall still continue. Because then it is the fathers duty, and a testimony of his loue, and a meanes of the childes owne good, he must suffer it patiently, and humbly: and not onely so, but he must see that he profit by it, and make a good vse of it. For else he makes his father take a great deale of paines, & vndergoe much griefe, and all in vaine, and to no purpose; and so, not profiting by correction, is guilty of contemning Gods ordinance.

This serues to reprove such children, as are soure, and angry at the admonition, or correction of their parents. And although thy be fond and light-headed, and haue neither experience nor knowledge; yet thinke they knowe how to carry themselues well enough, and scorne to be admonished or told of a fault. But of such that is verified which the wise man saith *Prov. 26. Seest thou a man wise in his owne eyes? there is more hope of a foole then of him.* And for these persons, that swell thus at an admonition, the best course that can bee taken with them, is, to beat out that pride by sharp correction. For this makes them so audacious when words are giuen vnto them, because they haue not bene soundly and thoroughly chastised with blowes.

The third duty of children is thankfulness, and that consisteth especially in two things. The first is in relieuing them, Thankful,
netie. when they shall bee in want. If the parent bee blind, the childe must be an eye vnto him; if he be lame, hee must be a staffe to vphold him. If he stand in need of any thing, the child must to his power helpe and succour him. And this duty, indeed, the very law of nature doth require. For the father hath paid for it before hand, and it is but due debt. For, when the childe was borne naked into the world, and could not help himselfe, and was without all friends, and could not so much as put one morsel of meat into his mouth, nor hang one ragge vpon his backe, to keepe him warme, who pittied him? who relieved him? Were not the parents then in stead of all limmes vnto him? and had much care and feare for his sake, before he came to this estate wherein he is now. And in that he inioyeth any commodities
of

of this life, or spirituall comfort or saluation it selfe, haue not they in some sort bene meanes to procure it? as being the first instruments of his breath & being. If he had neuer by them bene begotten and conceiued, how had he bene capable either of the benefitis of this life, or of the hope of eternall life? and were not this shameful ingratitude? were he not worfe then a beast, if he would not recompencee all these kindneses, and pay so due a debt? So the holy ghost commands children, *1. Tim. 5. 4* that children and nephewes should recompence the kindnesse of their parents. So *Ioseph* dealt with *Iacob*, when *Iacob* was in want, and his sonne had plenty, when the father sent mony to buy corne, his son would not take it but gaue him corne freely. And whereas five yeares of famine were behind, hee sent for him, & had great care to bring him thither: & hauing brought him, was so carefull to prouide for him, and to administer to him whatsoeuer he had need of, as that *Iacob* did neuer fare better, & with more ease in al the time of plenty, then he did when that part of the world was affamished for want of bread. For, before, hee must send to the market for it, and there hee must buy it for his mony, but now that hee was come to *Ioseph* in dearth, he needs not be at so great paines and cost. For it is said *Gen. 47. 12.* *he did put meat into his mouth*, & is, he was as a good tender hearted nurse, to his father and his fathers house, and as carefull that nothing should be lacking to them, as the mother for the child, that wil euē lay her breast to her childs mouth. So *Ruth*, though she were but *Naomies* daughter in law, yet now that *Naomies* yeares and strength were spent, she being young tooke paynes and trauailed for both. And when (besides that which she had gotten with her paines, and labour) *Boaz* being a merciful man gaue her some victuals, she would not deuour all, her selfe; but euen spared it from her owne belly, for her mother: she tooke onely so much as was needfull to refresh her own body, and to strengthen her in her trauaile; the rest she reserved for her old mother in law, and knewe well that it was better young folkes should be pinched; then their old parents want any thing.

This serues for a most sharp reproofe of the vnnaturall disposition of many vngrations children, that so long as the parents haue any thing to giue, and something may be gotten by them,

U/e
Vnnaturall
children re-
roued.

them, all that while they will be so kind, and so louing, & there is such strining and catching, that well is he that can get the old parent to him: but when once he is drawne drie, and they haue suckt all from him, then he is neglected of all, then euery day is a yeare till he bee dead; then hee is a burden and a clogge, then they exclaime, that he doth nothing but spend, and troubles the family. Such cruell and bitter words are heard oft times from the mouthes of wicked and vnnatural children. This is a grievous dishonour, Not to relieue the weake, distressed and helpelesse parents. As Christ saith, *Mat. 15. 6.* Those that forbear relieuing their parents, though they pretend to bestow their liberaliue for the vse of the Church, yet they dishonour their parents.

A second dutie of thankfulness is to pray for their parents. As, *1. Tim. 2.* he commands, that prayer bee made for all in authoritie. And if we must pray for those that be further off in the common-weale; much more for those that be neerer in the family. Therefore this is a great fault in many, and to be greatly condemned, that can see their fathers faults, and speake of them too much; but can neuer finde time to fall downe before God, and beseech him to heale their nature, and helpe them out of their sinnes. Many haue liued a long time with their parents, yet cannot say that euer they sent vp an heartie prayer to heauen for them: so vnkind and vnthankfull be they.

The vse of all these duties to those whose parents are not aliue, is, to looke, that their sinnes bee not aliue after their parents death. And therefore they must examine themselues, whether they haue beene faultie in any of these things: and if they haue offended therein, let them repent for it, and craue pardon, else they bee lyable to two plagues. The first is, that their children should take their parents quarrell in hand, and requite their wicked dealing, in what euer dutie they haue failed, and haue not repented of. And secondly, that as honouring of parents brings a long & happy life: so dishonouring of parents shold make them haue a short life & miserable; or if a long life, yet full of Gods curses, for their vnrepented sins. Therefore such as be now fatherlesse, and finde that their children are stub-

Duties of
children
whose pa-
rents are
dead.

borne against them, and vnthankful, and rebellious euery way: let them call themselues back, and see what children they were before, how they behaued themselues to their parents, whether they were not altogether faultie in this point. If it be so, let them confesse, that their owne sinnes haue found them out, and are turned vpon them: let them acknowledge, that God is iust, and hath giuen them their owne measure, into their bosomes, their owne euill is false vpon their owne heads, they digged a pit in their youth, & now in their age are false into it. And thus much of the duties of children. Now followe the duties of parents, to their children. For, as God would haue inferiours to giue honour, so hee commaundeth superiours to carrie themselues in that manner, that they may deserue honor; and doth bind them as straightly to gouerne righteously, as the inferiours to obey faithfully. Now the duties of parents, to their children, are, ei-

Parents duty

ther in their $\left\{ \begin{array}{l} \text{tender yeares} \\ \text{riper age} \end{array} \right\}$ common to both,
 $\left\{ \begin{array}{l} \text{common to both,} \\ \text{speciall.} \end{array} \right\}$

I
 Children
 must bee in-
 structed in
 religion be-
 time.

The Parents ioynt and common dutie, to the children, in their tender yeares and childhood, is, First to instruct them in religion, to season them with the wordes of pietie, by little and little to drop in the grounds of holinesse, into them, euen so soon as they are able to speake, and haue the least vse of vnderstanding. So, *Prov. 22.6 Teach a childe in the trade of his youth, and he will remember it afterward* Where the holy ghost, exhorting men to teach their yong children, meeteth with an obiection. Alas, might one say, teach such little ones? what good will that doe? wee shal but lose our labour, for they cannot vnderstand it, nor conceiue the meaning of these things. The holy Ghost answereth, be it, that they cannot vnderstand the sense, for the time present, yet teach them the words & tearms of goodnes: & though, while they continue childre, perhaps, it seeme a fruitlesse thing, yet you shall see afterward, it will not be in vaine. For, the crop of this seed, that was sowne in their childhood, will appeare when they come to age, (though for a time it be hidden) & then they will remember these things, & p to good vse: which, it seemed, they got no good by, when they were so yong, & weake in vnderstanding. Therefore let them haue the words taught them,
 when

when they are able to heare, and speake words: and afterward, when they come to more discretion, they will conceiue, and remember the sense too. And this dutie the holy Ghost commaundeth, Eph 6 4. *Nurse them up in instructiō, & feare of the lord.* And this, *Timothies* mother did put in practise. For, it is noted of her, that she instructed *Timothy* in the Scriptures, from a child, and that was a cause, why he was so holy a man: she was a Nurse to his soule, as well, as to his bodie, and gaue him milke out of the breastes of the scripture, so soone as hee had done sucking her owne breasts. So that, as he waxed strong in naturall life, so also did hee growe in knowledge and grace: and therefore, hee became so excellent a man, & so worthy a preacher, & mēber of church, because his mother fed his soule, as wel as his body.

The second duty of parents, to children, in their yonger years, is, to giue them correction: which the holy Ghost commaundeth often, in the scriptures, and sheweth the fruit of it. As *Pro. 23. 13. Withhold not correction from the childe: shon shalt smite him with the rod, & shalt deliuer his soule from hel.* So also *Pron. 29. 17. Correct thy son, and he will giue thee rest, and he will giue pleasures to thy soule.* And againe *22. 15. Foolishnes is bound to the heart of the childe, but the rod of correction will drine it away.* And c. 13. 24. *Hee that spareth the rod, hateth his son &c.* All which testimonies tend to this, That, if we desire our own peace, & not to be molested nor vexed, but much cōforted by them; if we would testifie our faithfull loue to them; if we would purge their harts from folly, and sin, & preserue their soules from everlasting perdition; the let vs be carefull, to giue them due correction; which is Gods blessed ordinance, to reforme & saue their soules, as the word & sacraments are, to men of riper yeares. But, in chastising, these rules must be obserued.

First, let it be seasonable, & done in time: passe it not ouer too long. So *Solomon* saith, *Pron. 13. 24. He that loueth him, correcteth him betime,* & doth not omit it, till it bee too late, but taketh the fittest oportunitie, when hee may (with most ease, and fewest stripes) do most good. For, indeed, a small twigge, and a fewe blowes, when he is yet a child, and not hardned in sinne, wil do more good then many roddes and abundance of stripes after-

Gr.
Ede refete.

2
Children
must bee
corrected.

Rules of cha
stisements.

wards, if this season be let slip. For, if the child bee not mastered when he is yong, he will master his parents when hee groweth elder. Therefore let them not get a head: for, if they doe, they will proue like wilde colts, that, hauing runne long vnbroken, and once cast the rider, & being marred in the beginning, wil sooner be killed then broken, or brought into any good order againe.

2

Secondly, it must bee done in great compassion and mercie; not in bitterness to ease ones self with the paine of the child, for that is rage & crueltie. For in truth cōmonly there is good cause why the father shold be as much grieued, or rather more, then the child, because for the most part he doth but correct his owne sins in his sonne. For if the child be curst and froward, is it not because he hath seene the parents brawling and contentious? If hee lie, hath not his father giuen him a patterne of dissembling? and if he sweare being yong, are not othes too rise in the family among elder folkes? If he raile and speake euill, was not his parents dealing a president to him? Lightly there be but few ill humours in the child, which hee did not draw from the parents: and that ill sap that doth appeare in the bud came first from the roote. Therefore, in pitie, as smiting themselves and their owne sins, they must giue chastisements to their children.

3

Thirdly, it must be done with prayer, that God would giue them wise hearts to giue most due and seasonable correction; and their children also soft hearts, to receiue it with patience, & to their profit. Be it that the child doe well deserue it, yet to flie vpon him in a passion, bewrayeth more thē a beast-like affection: for a sheep wil not rush vpon her lamb in furie, nor the cow vpon her calfe. And indeede this doeth but harden the childes heart, and imbitter him, making him more stubborne & fierce. Therefore, that correction may haue Gods blessing vpon it, & may bring profit to the child, & comfort to the parents, it must be done with prayer, & so it shalbe done also with great calmnes, and meeknes, & without mixture of wrath & passion. For if we cannot looke for a blessing vpon the word & Sacraments without prayer, much lesse may one looke for any good successe by the rod, vlesse hee aske it of God. But, being ioynd with prayer, because it is Gods ordinance, God will prosper it.

Thus

Thus much of the common dueties which both the parents should ioyntly performe to their children in their tender yeres: Now followeth the speciall duetie of the mother, which is, to nurse vp her owne child, if God haue giuen her abilitie there-
 vnto. Not to throw it from her so soone as shee hath brought it into this world; but, as God hath giuen her, not only the womb to beare, but also the breasts and milke to nourish her child: so, let her be thankfull to God for the blessings, & vse them to that end that he gaue them. And this is so naturall a thing, that euen the beasts will not omit it: for both the strongest and weakest, the wildest and tamest, will giue sucke to their yong ones, and not be so vnnaturall, as to poste them ouer to others. And it is set downe, *Hosea 9, 14.* that drie breasts are a iudgement of God, as well as a barren wombe: and therefore it is a foule fault, when God hath giuen a good blessing, wilfully to turne it into a curse. And this is noted of the good women in the Scriptures, That they much reioiced to nurse their own children. As *Sarah* saith, that now shee shal giue sucke in her old age: which was a thing that much gladded her heart. Now if *Sarah* in her old age, being nintie yeeres old, and also hauing an exceeding great family lying vpon her, would not omit this duetie; what a shame is it then for those, that are yong, and haue much more leifure, and be farre inferiour to her in estate, to be so nice, and idle, as to deprive their owne child of that most naturall foode, which God, and nature, had prepared for it? Parents would be loath to commit their money, and euidences to euery ordinarie person: yet for the fruit of their body, which is, and ought to be esteemed their chiefest riches, they are venturous, and care not whome they trust; whereas there is not such danger in the losse of the wealth, though it should miscarie, as is in the spoiling of the child, both for soule and body, if it be not carefully looked vnto. But they obiekt, that they can haue them nursed better cheape abroad then at home. But loue seeketh not it owne things, but the good of the partie beloued. If the husband should vse the like dealing to his wife, to thrust her out of his doores when shee is weake, and place her in some poore cottage, and tell her that hee could boarde her better cheape

Nursing.

Ob.
An.

in another mans house, then keepe her in his owne: she would thinke this, to be a bad reason, against her, which shee thought sufficient against her owne childe. And she might iustly say, in this case, that her husband loued his wealth, better then his wife: and so may it as truely be said, of such mothers, that they respect their lucre, more then their children. They alleage further, that, being nurced by them, it would hinder their sleepe, in the night. Why then should you put it to others, to breake their sleepe? Ought you not to loue your neighbour as your selfe? Are you so impatient, to beare the troubles of it, that ought so tenderly to loue it? and do you thinke, that they will not grudge at it, that haue no such cause to affect it? and do onely entertaine it, in hope of the hire, and not for loue of the childe? But they say further, that it hindreth them from their libertie, and keepeth the from may iourneies, which might much delight them. But, that gracious & worthy womā *Hāna*, as appeareth, *1. Sam. 1. 22.* would rather forbear her going to the temple, then omit the nursing of her child, or weane him, before it were meet: and yet that iourney, to the house of God, was, of all other, most profitable, comfortable, and necessary.

Those women therefore, that haue failed in this dutie, must be humbled for it, as hauing omitted a good worke and seruice that God requireth at their hands: and those that haue done it, must do it still. For, in the Primitiue Church, when widdowes were to be chose, that should haue the sicke & weake committed to their charge and tending, none were to bee admitted to that office, but those, that had nursed their owne children themselves: though they were otherwise good women, and vertuous; yet if they had not bene so mercifull to their children, there was a suspition left, that, if they were vnnaturall, to those, that were so neere them, they would be negligēt to those, that were further off them: & therefore they were not to bee trusted with that office. So much for the duties, which parents must performe to their children, in their tender yeers: now those follow, which they must doe to them, when they growe to riper age.

And these are, first, to bring the vp in some profitable & lawfull

ful calling, by which, they may liue honestly, & Christianly, & not be fruitlesse burdens of the earth, clogges to their friendes, and drones, that must liue on other mens sweate, and can do no- thing themselues. So *Adam* did: though he had large posses- sions, to leaue to his sonnes (for they had the whole world to be diuided among them, which was patrimony sufficient) yet hee would not let his sonnes liue idly, and spend their time vain- ly, as hauing nothing to do; but brought vp the one in husban- dry, and the other in keeping sheepe: both, profitable, and law- full vocations. The like is seene in *Isaac*, who was a great man, and of such wealth and power, that *Abimelech* the King confes- sed, he was greater & mightier thē he. Notwithstanding all this greatnes, *Jacobs* bringing vp was not in idlenes & sloth, but he was exercised in husbandry, & had very good skill in ordering of cattel. And had it not bene for this, what would he haue done then, when persecution came, when hee was forced to leaue his fathers house? If he had done nothing before, nor could haue done nothing now, but eate, and drinke, and sleepe, who would haue giuen him entertainment, and where should hee haue had maintenance on that price? but, hauing bene trained vp labori- ously, and being a very good shepheard; though he was gone from his father, yet he could take paines, and get his living: so, that euery one would be willing to haue had him, and the place where he came, was much the better for him. And *Jacob* him- selfe, though he were a very wealthy man, as beeing heire to *A- braham*, and *Isaac*, which were both as great as Kings, yet would not suffer his sonnes to take their ease, and liue without labour; but hee brought them vp in an honest calling, set them to keep sheepe, and deale with cattell. By all which examples of good men, it appeareth, that it is the parents dutie, to care, that their children be taught some honest trade, or manner of life; that, be- ing graced so, they may be able both to maintaine themselues, and to do good to others also, & to the whole common weale.

The second dutie to be performed, to their children, when they be more growne in yeares, is, to provide for the disposing of them in marriage; and that in seasonable and due time, accord- ing to the necessitie, and naturall inclination of their children,

Children
must be trai-
ned vp in
some lawfull
calling.

Parents must
dispose of
their childre
in marriage.

sooner or later. And when-euer it be, their must be a fit choice made in christian manner, not for lucre, or respect of outward things, so much, as for godlinesse and religion, that their daughter or sonne may be ioyned with a son or daughter of God; and then they may looke for a blessing vpon the match when it is in the Lord. Contrarily, the neglect of this duty is oftentimes a cause of much mischief; that, when parents be carelesse to provide for their children, either they defile their bodies with vncleannesse, or else intangle themselues with some one or other that is not so fit, & so grow to rash precontracts, which cannot afterward so well be broken. And many other inconueniences proceed from hence, which might all haue bene preuented by the wise providence of the parents, if they had before considered what the need of their children did require.

Marriage
with vn-
godly per-
sons.

Others there be also, that, whē they do match their children, are so much carried away with the couetous desire of outward things, as that, neglecting piety, which ought to haue the greatest stroke in such matters, they bestow their childrē vpon vngodly persons, in whom they can see no signe of religion, nor spark of honesty, but rude prophanenesse, & al vnchristian behauour, & are quite out of all acquaintance with God & good men: where, if they haue children, what seed can be looked for, but an accursed seed, that will fill the world with sinners, and ouerlay the earth with Apostatates: as it is said of them in the old world, that when the sons of God began to match with the daughters of men, & to make these strange mariages, then ther were Apostatates borne; such Atheists as neither cared for god nor religion, but onely sought to serue and set vp themselues.

Parents
shoul lay vp
something
for their
children.

The third duty of parents to their children of riper yeares is, to provide for them, *2. Cor. 12. 14.* They must behaue themselues so diligently in their calling, and so wisely in the disposing of their goods and expenses, as that they may be able to lay vp something for their children. But, in this laying vp of goods for them, obserue alway these rules, both for the getting & for the vsing, & for the disposing of thē. First, for the getting, let them not be gotten by il meanes, by fraud or cruelty, by craft and deceitfull dealing; else they be riches of iniquity, & then it is most
certaine

certaine that they shall neuer prosper. *Prou. 10. 2.* For no man can possibly set vp himselfe or his seed, by sinning against God. *Abab* did not benefit himselfe when he got *Naboths* vineyard vniustly: nay, this was both his and their ruine. And *Achan* thought, that, when he had gotten such a faire wedge of gold, and such good apparel, he should liue like a man, & make himselfe, & his children, for euer: but, in truth this consumed al and brought him & them, and the whole family to a fearefull end; for the seed of the wicked shall be rooted out. Bequeath not then ill gotten goods to your posterity, least you bequeath the curse of God withall: & that will burne vp and consume all. As we may see before our eyes daily, & experience may speake in this case; Marke our inclosers, such as begin to ioyne house to house, & land to land. (indeed house to house they doe not, for they pull downe most houses that come into their hands,) that when they begin to vnpeople the country, & seeke to dwell alone in the land, is it not cōmonly to the ruine and downefall of their familie, that it neuer lightly holdes out after to the third generation? And none doe come to a more fearfull & sudden ouerthrow, then they that seeke to enrich theselues, by this cruelty & oppresion of others. Therefore either let it be wel gotten, or it will do them no good: for it carrieth the plague of God, which will do more hurt then all the wealth can do good.

Secondly, for the vsing, while one hath it, vse it well; be not a slaue and a drudge for thy children: but let euery one enioy his part, & take his portion while he liueth, & reioyce in Gods benefites with thankfulness, & sobriety. For, it is a foule fault, that, because men haue many children, therefore they wil carke and care, & depriue themselves of all needfull comforts of this life: whereas in truth children are an inheritance, and blessing, and not a burden to the family. And God saith, *Pf. 37. 26.* that *A good man is mercifull and lendeth, and his seede inioyeth the blessing.* He is mercifull, first to himselfe: for, mercy beginneth at home; hee will not bee afraid to take a good meale and enioy Gods blessings, because of his children, but is mercifull in an honest cherishing of his owne body: and then hee is
mercifull

mercifull to others also abroad, hee will lend and do good to whom he can : & doing so, then his seed inioyeth the blessing, they fare the better for it. For indeed those children are alway best prouided for, whose parents beare this mind, that they had rather trust God with their children, then riches with their children; and make this their hope, When we are dead, yet God is aliue. Indeed if God were dead, or should not looke to our children, though wee were liuing yet wee might be afraid, and think they should be vndone: but so long as God liueth, vse the good meanes we can, and he will provide for the children of his seruants. Therefore, one should neither withhold himselfe from any workes of mercy, nor niggardly and pinchingly restraine himselfe of any necessary thing, yea any comfortable delight, for his childrens sake.

3

Lastly, for disposing, let this be the first and maine rule, That those bee vsed best which are best, and those haue most goods giuen them, that haue most grace in their hearts. So *Iacob* had the blessing though *Esau* was the first borne, and *Ioseph* had the double portion, though he was the youngest, but one, of the twelue: for grace maketh the younger to bee the elder, and sinne maketh the elder the younger; therefore he was indeede the right heire. For euery one of the former tenne had stained themselues with some grosse sinne, which did put them out, and therfore they were iustly disinherited. So *Solomon* was not *Dauids* eldest sonne, but he was the sonne of his age: yet he succeeded him in his kingdome, because there was great hope, that he would be more profitable to the church and common-wealth then any of the elder: grace then must haue the first place, vertue must make the heire. Secodly, the other also must haue their portion proportionably: not one all, and all the rest neuer a whit, as is the common practise, that the eldest must go away with the whole, and the younger haue almost nothing, as though he onely were a lawfull child, and the rest not legitimate: and hence groweth much hurt, and much heart burning, and emulation among brethren. Now God saith, that parents must lay vp for their children, not for one child onely. And others likewise offend in the disposing of their lands, that if they

they haue no heire male, but all daughters, the heritage must be put away from them, and giuen to some other; because of the names sake, that the name might continue. But how know you that hee shall continue to keepe vp your name? Or how know you that he may not liue so, as that he shall bee a blot to your name, and to your selfe, rather then a credit? Why then should one, for a foolish regard of name, breake both Gods law, and the law of nature too? For God hath appointed, *Num. 27.* that if there be no sonne, the land and heritage shall be diuided among the daughters. And thus much for the duties both of parents and children.

Daughters
should not
be disinherit-
ed.

Now followe the duties of seruants and masters. First, seruants ought to reuerence their Gouvernours; and that both inwardly, and outwardly. The inward commanded in *Ephes. 6. 5.* *Servants, be obedient with feare and trembling. 1. Pet. 2. 18 Be subiect to your masters with all feare. 1. Tim. 6. 1. Let seruants count their masters worthy of all honour.* So that it is not enough for a seruant to performe all outward seruices required at his hand, vnlesse he begin with this first dutie, To haue his master in an high account, and to carrie a reuerent estimation of him in his heart. *Paul* in that place speaketh to Christian seruants, which had infidell and vnbeleeuing masters: yet hee would haue them count such, worthy of all honour. Not that their infidelitie did deserue to be honoured, but because they caried on them the authoritie of God, standing in Christes place, as his vicegerents in the family. Because of Gods ordinance therefore, and his commandement laide vpon the seruant, hee must reuerence his master though an infidell. So that euery Christian must make this firme cōclusion, with himself; This is the master and gouernour that God hath appointed ouer me, and that stands in Gods roome vnto me: therefore in regard of his place, and the charge laide on me by God, I will highly and reuerently esteeme of him. Secondly, this reuerence must appeare in the outward behauiour, and cariage of the body: else, to pretend feare in the heart, and to shew contempt in the behauiour, is nothing, but hypocrisie and falsehood. Therefore the inward account must appeare, in our words, and deedes.

Duties of
seruants,

As,

As, first, in not answering againe: if they bee reprov'd for any thing done amisse, they must not haue a gaine-saying, proude, and vndutifull spirit; but, in all good speeches, and submissiue cariage, manifest their inward reuerence.

But, contrarie to this is the vnreuerent behauiour of most seruants, especially to poore men. If the master be poore, and meane, and of small account in the world, the seruants take themselues for his companions, not as inferiours; they thinke themselues not bound to shew any duetie of subiection vnto him, in standing bare, in bowing to him, and rising vp before him: whereas indeede, the poore mans seruant is bound to bee as dutifull to him, as if he were full of riches: for Gods commandement respecteth not wealth, and the outward things, but onely his owne ordinance. Indee, if rich Masters did carrie the person of God vpon them, and the poore the person of an Angel, or some meaner creature, then it were something: but their commission hath all one seale, and the authoritie in both is the selfe same; and hee that will reuerence a rich master, and not a poore, sheweth himselfe to be led by some carnal respect, and not by Gods commandement. Therefore if seruants reuerence their masters, they must not giue them froward speeches, but euen outwardly shew their inward account: and the more base their masters bee in the world, the greater reward shall they haue from God, and they shew the more grace and trueth to bee in their hearts. For to reuerence a rich man, that will not beare contempt, but will take him downe and crush him, this the veriest hypocrite may doe, euen for his owne peace: but here is sinceritie, here is trueth of heart and vprightnesse. If, when the master is poore, and meane, and of no reckoning in the world, then the seruant can reckon him worthe of honour, and serue him with reuerence, and yeeld to his authoritie, and giue him full allowance in all good cariage, how euer others doe debase and contemne him.

A second thing outward wherein seruants must shew their reuerence to their masters, is, in hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many seruants, that, being hired to doe faithfull service, come

as spies into the house, to bewray the infirmities of the family: and if they can finde a fault, or weaknesse in their gouernours, then out it must to the disgracing and defacing of the maister, and to bring an euill report vpon him. This proueth, that there is not that due account and estimation: for it proceedeth, from a disloyall, and vnfaithfull heart, to speak ill of his gouernors. But, as reuerence must breed a lowly gesture, and good words to the maister; so it must also bring forth good speeches of the master, and a concealement (so much as may be) of his wants. And hauing these frutes, it is proued to be true, and vpriight, not counterfeit, or dissembled.

The second duty of seruants is, to obey the gouernours of the family. So the holy Ghost saith, *Col 3.22. Seruants obey your masters in all things*, that is, in all things that are lawfull: for if the master command to lye, or sweare, or breake the Sabbath, that is not to be done: but in such case it is better to obey God then man. But in all indifferent and lawfull things, the seruant is to submit himselfe, and to obey. This obedience consisteth, both in doing things commanded cheerefully, and faithfully, as also with patience, and meekenesse, in suffering that rebuke, & correction, that shall be laid vpon him. *1. Peter. 2. 18. Peter* commands to feare the master. But what say you if hee be froward, and churlish? yet reuerence him still. But he correcteth me vniustly: though he doe, beare it quietly, submit thy selfe, and by how much the lesse thou hast deserued it, the more reward shalt thou haue from God, if, with a good and quiet heart, thou canst be content to indure it, till God release thee of it. For if one deserue sharp correction, and be content to beare it, this is no thanks to him. When the thiefe hath stollen and robbed, then for him to be content to be executed, is no great matter; for he is worthy of it, and hath deserued it, & he shall haue it whether he will or no, and euery man will put to his hand to helpe him to it: but if one haue done all good seruice with a good conscience, and discharged his duty faithfully, and yet not being kindly dealt withall, but for kindnesse to receiue wrong, and, for a reward, stripes, then to subdue ones owne pride, to tame and master his flesh, and in patience to recommend his cause to God,

God, this is acceptable to God; this sheweth a great measure of grace. And here, the lesse reward the master giueth, God will giue more, and Christ wil recompence his masters vnkindnes, with kindnesse from himselfe.

But contrary to this is the dealing of such, that, being bidden to do many things, will do what they list, and being rebuked, murmur; if corrected, either seeke to reuenge, or resist. This is a sinfull and rude thing, not to submit himselfe to Gods yoke. And those parents that haue children abroad, and heare such things of them, let them looke to it betime: for certainly those that be stubborne abroad, if they get a little more strength, will rebell at home. And that parent that will allow his childe to take the staffe by the end, when his master or dame come to correct him, may looke to find like resistance, when euer themselves shall haue occasion to chastise him. But this is their excuse commonly; I deserue it not. But if nurture should not be giuen till most seruants confesse they deserue it, it should neuer be giuen at all. For, as euery one is more cursedly wicked, and altogether rooted in sinne, so hee is more proud, and forward, and will lesse yeeld himselfe to be faulty. But, deserue it or not, euery one hath deserued more at gods hāds by some other sinne: & this also he hath deserued, that hee should be placed vnder so sharpe a master. And albeit wee be vniustly dealt with, yet God hath deserued that wee should suffer a little for his sake, that sent his sonne to suffer so much for ours.

The third duty of seruants is faithfulnessse, as is commanded **Tu. 2. 10.** that they shewe all good faithfulnessse. How is that? not pickers, or stealers, for that is vnfaithfulnessse. The seruant then must be carefull for his masters good, and as thrifty and diligent in doing the workes of his masters family, as if it were the worke of his owne family, and for himselfe. Let him looke that no ill gotten goods cleaue to his hands: for this is a foule treachery, when the master giues him wages, and meate, and drinke, and things due and fit, to become a thiefe & robbe him. This is against the law of nature and of nations, to deceiue him that trusteth vs, and putteth confidence in vs.

Therefore this serueth to reprove such as vse to thieue, and filch,

filch, and conuert their masters goods vnto themselues : if euer they looke for sound peace of conscience, they must make restitution of all such things. This is one thing then to restraine them, Let them remember, that how much soeuer they steale, so much they must restore, and the fifth part thereto : or if they keepe it, they keepe Gods curse with it, and a woe vnto their owne consciences. Therefore they sinne highly, that care not what losse they bring to their master, if it be secret.

Also another kind of vnfaithfulnesse is in riotous seruants, that can rid off no worke, but to eate, and drinke one another vnder the table ; they be men of prooue for such matters : but if it be to do any thing of good seruice to the family, that the master should be the better for, here they can do nothing. These be vnfaithfull : for they do not eate their owne bread, they liue thieuiusly, for they liue out of a calling, and therefore haue no warrant from God to vse any of his creatures.

A fourth dutie in seruants, is, to serue God in their calling. For, admit that one do all the former ; that he reuerence his master in his heart, and neuer giue him an ill word, or shew a froward gesture, neuer disobey him, nor be vnfaithfull, nor idle ; but so carefull, that he would not robbe his master of the least matter, in his greatest necessity : yet all this will afford no comfort, vnlesse one haue done it for conscience, and haue serued God in it. This is the maine duty, and pillar of the rest, That one do it, not principally because his master commands, but because God commands, not because his masters eye is vpon him, but because Gods pure eyes behold him, either to punish him if he do not his duty, or to reward him if he do it faithfully. This is the chiefe point, at which, seruants must aime : as is commanded *Ephes. 6. 5. In singlenesse of your hearts, as vnto Christ.* And there is great reason why they must chiefly seeke to please God, and not man. For if they serue God in their labours, they will be as diligent in their masters absence as presenceth otherwise their obedience can neuer be constant, but will be by fits and starts, and hang onely on the masters eye.

Secondly, if we serue not God, then wee are straight discouraged at vnkindnesse, and breake out into these, or such other passionate

Seruants
must serue
God in their
calling.

passionate speeches: here is no reward for my pains, no respect had of my labour. Indeepe if wee serue our master onely, wee may truly say so oft times: but if we serue God, and do it in obedience to god, he cānot at any time say, here is no cōsideration had of my diligence; it were impious to say so, and to make God a liar and vnfaithfull. But there is sufficient consideration and reward when one serues God: for then, if his master do not recompence him, he whom he serueth will. As the example of *Jacob* sheweth. He serued a couetous master, one that made no conscience of his promise (as this is the manner of a couetous man, not to care what promise he breaketh to a poore man) yet *Jacob* made conscience of his duty, and endured his couetousnes for twenty yeares space, and serued him with all his might, so that he was pinched by heate in the day, by cold in the night, and his sleepe departed from his eyes, & if euer any thing were spoiled by wild beasts, he made it good. *Laban* all this while did nothing but seeke to eate him vp, & to rauen all from him that he could. Then God commeth, and telleth him, that, though *Laban* was thus churlish, yet he should haue wages inough, and because hee serued God, God would pay him, though man failed: and so hee did, and that thoroughly and fully. For by Gods owne hand and providence most of *Labans* best cattell were turned to *Jacob*, and so hee grewe far more wealthy, and had a larger recompēce then euer he looked for. So that, if in this case one serue two masters, he shall commonly haue double wages. For God will incline the heart of his master to fauour him when hee is faithfull, and himselfe also will fully reward him with abundant blessings in his soule, and body, name, and posterity after him. For no man euer serued God in a calling, but he may aswell pray for Gods blessing and as surely looke for it, be the worke neuer so meane and base that he goeth about, as the minister may when he preacheth, praieth, administeth the sacraments, or doth any worke of his calling.

Seruaunts
must pray
for their go-
uernours.

The last duty of seruants is to pray for their gouernors, for direction and good successe in their businesse. As, when *Abraham* trusted his seruant with a great matter, namely to fetch a wife for his sonne: he seekes by prayer to God to direct him,
and

and to giue him a good proceeding and euent; and where God had blessed him, hee giueth thanks to God, and praiseth. As he would not trust his owne strength, but calleth to God for assistance: so hauing obtained assistance, he giueth God the praise & thanks, as though the benefit had bene wholly for himselfe.

This confuteth those that neuer pray God either to blesse *vse 1.* their gouernours, or to send good successe to their own labors. And hence it iustly comes to passe, that they want many good things from their masters which they might haue, because they performe not all the duties of a good seruant, in that they call not vpon God for their master. And those are also to be reprobued, who will be desirous to be employed in their masters affaires, and to haue dealing in busineses committed to them; but they are so presumptuous in a carnall confidence of their own ability, that they run boisterously and rudely vpon matters, not intrusting the helpe of the great God in things of great moment; and then it is iust that God should crosse them, because they take a course that he neuer sanctified; and if they wil not aske a blessing, is not it righteous that he should turne their wit into folly? and (though they goe about it prudently) crosse, and ouerturne al their policie, because they trust more in policie, then in his blessing? The seruant therfore must craue Gods assistance, that he may vse meanes, after a good maner, and with successe.

And another vse here is to be made of those which haue bene seruants, but now are not. This is their dutie, to go back, & see, *vse 2.* wherein they haue failed in any of these things, and for that aske mercy at Gods hands, and craue pardon; else they shalbe lyable to these two euils: First, that God may iustly plague them, now for their former sins; and secondly, that, as they failed in duty to their masters, so their seruants shal faile in dutie to them: whereas if one haue repented, he may looke and haue hope, that God in mercy will so order his seruants hearts, as that they shall not recompence his own euil vnto him, because the blood of Christ hath washed it away. But such as will pilfer & deale wickedly with their masters; and not repent for it, & make some recompence, it is most iust from God that they themselves shold be spoyled & robbed. Thus much for the duties of seruants: the duties of

the master follow. For as God bindeth the inferiour to his duetie, so hee requireth that the superiour bee carefull in his place and calling, too.

Dutie of
Masters.
What ser-
uants they
should chuse.

Now the masters dutie cōsists in two maine points: namely, in choosing them with wisdom & discretion, and in vsing them with a good conscience. Now, for the choosing, the chiefe point is, that they get such vnder their rooffe, as bee the seruants of God: such as haue grace and vertue in their hearts, and carry a good conscience with them. This is confirmed by the example of *Dauid*, *Psal. 101.* where, by his owne practise, hee sets downe a rule, how euery one should order his family. He sheweth, that, for wicked persons, tell-tales, proud persons, swaggers, such as haue great lookes and no grace, hee would haue none of them, for his seruants; but those that were religious, and vpriight, such should serue him. And there is good reason, why men should bee carefull, to take none into their family; but Christians: for, if they be not faithfull to God, as sure as God liues, they will neuer be faithfull to their maister. For, all obedience and faithfulnessse floweth from the first table, and begins there: but, if a man neglect his dutie, where hee hath more bondes to tye him to it, he will be much more slacke, where hee hath fewer. Secondly, a wicked person is very contagious, and will infect the children, with his lewdnesse, and euill behauiour. And indeed, many can tell by experience, that the ill example, and perswasions of one vngodly seruant, will do more harme to the children, then all, that many good seruants can doe, and say, will profit them. So, that it is euen, to bring a leproous person, among the whole, and a contagious man among the sound.

Thirdly, a wicked person, doth bring Gods curse vpon his maisters state, and family. Euen, as a good seruant hath Gods blessing, going with him, (as wee see in *Ioseph*, *Genesis*, *Chap. 39. Verse 5.*) So, when an vngodly person hath the managing and ordering of matters, the curse of God pursueth and followeth him. But, shall I bee plagued and punished, for my seruants sinnes? Yea, and iustly too: for hee, that will receiue and retaine such, into his seruice, as hee knoweth are open

open enemies to God, must needs open his doores to the curse of God. So that, if one would not haue the curse of God to rest vpon his house, nor vntaithfulnesse in his seruants, nor his house poysoned with that leprosie, which, onely the bloud of Christ can heale: let him take good aduice, in choosing his seruants, whome hee plants in his family. And thus wisely men can deale, for other matters: for, hee that purposeth to haue good fruit, will not runne to euery hedge, and from thence gather brambles and thornes, to plant and graft in his Orchard; but, if hee hope for any benefit by his Orchard, hee will make prouision of the best graftes and sciences, hee can obtaine. So, those that bee sheepe-maisters, and hope for commoditie that way, will enquire, and marke, out of what ground the sheepe, they purpose to buy, come, where they were bred; and, if they were bred in a rotten ground, especially, if they haue a rotten bleate, hee will not thinke them fit for his fould, nor breed. Will one deale thus for his Orchard, and for his sheepe, and should hee not likewise consider, in the planting of his family, when hee takes a seruant into his fould, out of what pasture comes hee? hath hee beene brought vp in a rotten ground? in a place of disorder, of riot, of swearing, of breaking the Sabbath, and such like? and, hath hee a rotten bleate? will hee sweare? will hee lye? will hee speake filthily? doth hee looke like a ruffian? and will you yet venture on him? then you are a foolish maister and loue neither your selfe, nor your house, nor children, if you take such vnto them, that will either infect them, if they bee not very good, or if they bee, will vex and molest them.

Therefore, here many maisters are to bee reprov'd, (that scorne to be admonish'd of the ministers; but god wil find them out) that vse more care, by farre, in planting their Orchards, and choosing sheepe to breede, then they doe in planting their family, and choosing out such seruants, as may bring glory to God, and profit to the Church, and be for their owne commoditie also. And yet this folly raigneth in them farther, that of all men, they are the most ready to complaine of all seruants, and that neuer any, was so troubled as they, with vntrusty ser-

wants; that they must still bee changing. As if one should say, neuer any man had so bad an Orchard: Why? what is the matter? I see others haue Peares, and Apples, and other good fruit, and I come to mine and finde nothing but hippes, and hawes, and sloes: I pray you what did you plant there then? Did you not set thornes and brambles? And can you looke for better commoditie of such stockes and sciences? Therefore euen thanke your selfe, and your owne folly, that could make no better a choyse at the first. So for these masters, will they take seruants at all aduentures, and then crie out, they bee not faithfull? Let them blame themselues then, that would not at the first see they were religious, before they entertained them. It is then a great and common fault among most masters, that they haue no regard of grace and Religion: but if he bee such a one as will take litle wages, and please him in euery thing, and serue his lust, they take him what euer he be, Papiſt, Atheist, theefe, drunkard, or gamester, without any exception: That is the least part of their thought. But no man shall haue Gods blessing in his seruice, vnlesse he will labor to haue such about him as will serue God.

The second point of the masters duty is, in vſing, & that when they dwell, } together, in { direction, in matters of { Religion.
 & that when they dwell, } apart. { recompence.

Masters must direct their seruants in matters of Religion. For direction in matters of Religion and Gods seruice, the master must looke that they come to the publike assemblies in due time, and that they tarrie it out, & sit in a conuenient place, where they may heare and learne: and not in such by-corners and obscure places, where they spend their time in prating, or scoffing, or such like. This is no good direction in the master, when hee lets his seruants come into the Church to proclaime their owne shame, and his disgrace. Therefore, first hee must deale with them plainely, You must serue God if you serue me; and bee religious in Gods house, if you will haue any countenance in my house.

Masters must appoint their seruants worke. Secondly, for the workes, and businesse of their calling, the masters direction is necessary; & he must appoint the worke, & set

set every one his place, and duetie which he must doe, else the house may bee full of seruants, and full of confusion, and nothing be wel done, or in any good order. And this is commended in the vertuous woman, *Prov. 31. 15.* that shee gives her seruants their portions of meate and of worke. The master therefore, that the house may bee well ordered, must let every one know his place and calling, and his raske; that the weaker may haue the weaker worke, and the stronger the stronger. For the master must consider his worke and businesse, that is to be done, and what his seruants can doe, so that none of them may be oppressed, nor any of them idle. For if either of these things come to passe, that his seruants be either overburdened, or else may loyter, it is for want of good direction in the gouernour. The house might be enriched, every thing might bee done in good order, and would fall out in their iust and due compasse, when every one were diligent in his place, and set to doe that thing, to which he was most fit. For want of this it commeth to passe, that many foolish masters, when they see things fall out amisse, are ready to chafe and fret, and then they crie out, what disorder? And so they may well enough indeed: for there is disorder, and confusion. But where begins it? Is it not from the disordered gouernment, and gouernour? Because he performeth not his duetie well, the others can doe no good. Like as if a foolish Pilot, at the sterne, should neuer giue any direction to those in other offices in the shippe, when, and what they should doe, hee might sweate and toyle himselfe, but the shippe might be dasht against every rocke, and sinke well enough; and all through his folly in want of guiding. But if the master be diligent in his place, to direct his seruants, and to appoint them what is to bee done, then hee may, and must let them heare of it. And if admonition, or rebuke, will not serue the turne, then chastisement, and correction must follow: for a rodde is for the fooles backe, *Prov. 19. 29.* But alway in correction these rules must bee obserued. First, that it bee not in passion, to ease ones selfe by the seruants paine, but with compassion to helpe him out of his sinne. Secondly, that it bee ioyned with prayer, or else it is not instruction, but reuenge.

Stripes must
be giuen
where ad-
monition
will not serue

Thirdly, of ordinary and lesser infirmities not to take notice, but to let them slip: as in *Eccles. 7. 23.* he saith, *Give not thine heart to all the words that men speake, least thou heare thy seruants cursing thee:* for oft times, thy heart knoweth, that thou hast cursed others. *Salomon* would not haue one giue too quicke an eare to marke the ill speeches of his seruants, and he addes a good reason: because no man is so good, but his heart can tell him, that hee himselfe hath spoken as badde words against his gouernours, and betters. So that, sith he himselfe hath bene inuious to his superiors, it should make him something to passe by the injuries of his inferiours. Thus much for direction.

Recompence
to seruants.

The next part of the masters duty, to the seruant that dwelleth with him, is recompence. As he must be diligent in setting him to worke, and looking that hee discharge the taske layd vpon him, according to his strength: so there must be a recompence made. First in wages, and that proportionable to the measure of their worke that they do, and paid also in the time appointed. The master must not put off his seruant from day to day, to make him grone and sigh to God, or else for need to theeue and steale from him.

It is a very dishonest thing in the master, not to pay his seruants due wages, and that in due season, keeping day, and in good tearmes, willingly & cheerfully. It is a most indigne and base thing, that the seruant should see such greedy couetousnes in him, as to pay him with grudging, and so vnwillingly, that he must be constrained to beg for it, as if it were an almes. And thus he diminisheth his authority, and lesseneth his reuerence exceedingly, when they can perceiue that he wholly serueth himselfe, and is willing enough to haue as much worke done as may be, but is very loath to part with any wages.

Seruants
must be pro-
vided for of
meat in due
season.

A second matter of recompence, is, in the dyet of his seruants: while they be well and in good health, he must see that they haue wholesome, and sufficient foode, and that in due season, and conuenient time. For it is more then barbarous crueltie, for one to ryde his horse hard all the day, and at night reigne him vp, without meate to repaire and sustaine his strength;

strength; and hee were worse, then a beast that would deale so with a beast: but much more to deale thus with a man; that beares the image of God, and is redeemed by the blood of Christ as well as his master; to weare him out, and spend his body, and not allow him that nourishment that may keepe his strength in repair, is more then barbarous and sauage crueltye.

Therefore, while the seruant is in health, the master must see that hee haue all things necessario for health and sustenance: such for qualitie as is wholesome, and so much for quantitie as is sufficient, that hee bee no way pinched or weakened. Then if the seruant bee sicke, hee must provide, to his power, all good meanes for his health and recovery, and for the good looking to him, in time of his weakenesse. And this is noted as a matter of commendation in the Centurion, that when his seruant was sicke, hee went to Christ, and tooke the best way, hee could deuise, for his helpe and ease. For the master, in the sicknesse of his seruant, is to looke to the hand of GOD that finiteth him, and thereby to bee humbled: for it is a chastisement layde vpon him, that GOD, by his owne hand immediately, should turne those into a burden and trouble to him, that hee did hire for his helpe and profit, and so hoped they should haue beene. Therefore hee must submit himselfe to God, as well in obedience to him, as in a pitifull heart to his distressed seruant, bee diligent both to pray for him, and to vse all lawfull and good meanes for his ease and succour. Thus men will deale with very beasts. If a Horse, or Oxe, that, when hee was well, was very seruiceable, and by painefull trauaile brought in much profit vnto the master, bee diseased by some sore or sicknesse, hee will let him haue rest, and looke carefully vnto him that hee want nothing, and take the counsell of some one that is skilful in such matters, for some drinch, or medicine that may helpe his cattell, and restore his health. Thus men will deale with a beast: but what master almost can be found, that doth not plainly proue that he loues a beast more for his comodities sake, then a man for Gods sake?

Servants
must be ca-
red for in
time of sick-
nesse.
Mat, 8, 6.

They are
miserable
masters that
stop their
seruants
wages for
the time of
their sicknes

For he that will be content to be at cost & charges, & some trouble also with his diseased & sicke horse, his sicke seruāt may lye and die, & he will neuer come at him, nor seeke any remedy for him, but rather increase his paines, by murmuring and grudging that he eats, and drinckes, and doth nothing but spend, and burden the family. And when Gods hand hath restrained him from working, and not his owne negligence; and oft times when he gets his weakenesse by faithfull and painefull seruice done to him; then some are so cruelly, and miserably, conetous, as that they will abate so much of their wages, as the time of their sicknes comes too. And when he suffereth paine & griefe enough by his sicknes; then, he that should looke to the healing of him doth not onely neglect ϕ , but also gleanes from him, & robs him of his wages, which is a double sin, & iniury. So much for the duty of masters to their seruants that dwell with them.

Now when they part, the masters duty is, to looke that hee send not his seruāt away empty, but do something for him, according to the blessing of God vpon him by his seruants labour, and according to his owne ability. And looke how much longer time the seruāt hath bene with him; and how much more faithfull seruice hee hath done to him, by so much more must he be franke, & bountifull, in respecting, & relieuing him.

Contrary to this is the dealing of those shifters, that must haue newe seruants euery yeare: for that either they be so bad themselves, as none will stay with them, longer then needs they must; or else they entertaine such vngodly persons into their family, as it is not fit ϕ they should tary long in any place. And those that take in such manner of seruants as deserue no recompence, because they imploy their labour about such things as the family hath no benefit by them, but are fit onely to serue their masters lust, in vanity and foolishnesse: for such it is iust that though they dwell many yeares in a place they should haue no reward giue them, because their labour hath brought no good to the family, no body hath bene a gainer, or bettered by it. But here was a great fault on both parts: for both the master was vnwise to giue harbour vnto such vnprofitable companions, and the seruāt was vnwise to spend his time and paines

paines about such base things, as could be benefit to no body: and here it is iust that both should be losers. But whē one hath had a seruant that hath bene with him a long time, and done him faithfull seruice, so employing his labour, & spending both his dayes and strength, as that some profit and commodity redounds to his house; & the masters estate hath bene betterd by his carefull diligence: now by continuance of time, and this profitable society they had, the seruant should growe to bee to him as a child; and he, if hee will seeme to be one of a good nature vpon so long experience of his faithfull and louing carriage, should put on the affection of a father to him. For indeede nature sheweth, that it is a shame for a man to put away his old seruant that hath worne out his body in his seruice without bestowing his liberality vpon him in some measure, according to his owne ability, and his seruants labours. But it is the custome of most men now adayes, (so wretchedly couetous are they growne) that they deale with their seruant, as one would deale with an horse when he groweth old, and can do nothing any longer that may bring profit, euen pull his skin ouer his eares, and cast his body to the dogs: and thus brutish are vnnatural men to their seruants ofte times; toyle them while they can labour, consume their strength and spend them out, then age will come, and the bones will grow weake, and the body waxe feeble and faint; then they turne them out of doores, poore and helpelesse, into the wide world, to shift for themselves as they can, and they must either beg, or steale, or sterue. And thus it comes to passe, that many become thieues and vagarant beggers, through the masters base niggardlinesse, that would not do his duty in bestowing some proportionable and competent releefe vpon them.

So much for their duties that be further off from equality in the family, as parents and child, masters & seruants: now those that are more equall are husband and wife: whose duties are either common to both, or more particular to either of them. The common duties are these;

First they must loue one another with a pure heart seruently. This duty both husband and wife must performe naturally

Common
duties be-
twixt husbād
and wife.

one

The benefit
that will
grow from
the mutall
loue of ma-
ried folke.

Loue pre-
serueth cha-
stity.

one to another: which that they may the better strue for, let vs consider of some excellent commodities that will proceede from this loue, and which indeed will shewe in their practise, whether there be this loue or no. First, this benefit will certainly ensue, Where there is loue betweene man and wife, they will be chaste, and true hearted: so farre as they loue one the other truly, they are guarded from al strange lusts euen in heart, that they will not allow any vnchaste desire, much lesse any vnchaste looke or action. For so in *Prov. 5. 19. 20. Delight in thy wife and reioyce in her loue: for why shouldst thou goe after strange women?* As if he had said, Sure enough, if thou do not loue thy wife, thou wilt follow a whore, or at least art in daunger to do it: but if thou loue thy wife truly, thou art strengthened against a stranger.

And so may it be said of the wife, concerning her husband. For it is not the hauing of a wife that maketh a man chaste, and keepeth him from filthinesse, but the louing of his wife is that that will keepe him. And so it is not the hauing of a husband that maketh a woman honest, and preserueth her from adulterers, but it is the louing of her husband that will doe it. For many married men, and women, liue filthily, and impurely; but if they did loue one another they were safe from that fault. This then is one benefit, It is a most sure defence of ones chastity to loue each other.

Loue breeds
patience.

Another benefit, that constant loue will bring, is, that they shall be very patient: abundance of loue breedes abundance of patience: for loue hopes all things, and suffers all things. And loue, is not prouoked: but where there is little loue, there is little bearing, and little hoping, and there they be quickly prouoked: vpon euery light and small defect or fault they growe to brawles and chafing: and then, who euer was troubled with such a husband, or such a wife? Nay, they might rather say, who euer had such an vnloving and vnkind heart as I? For if there were that loue that should be, and in that measure that it ought, they would beare, with patience and with meekenesse, such infirmities, & would not be so quickly prouoked to bitterness. As the mother, that, in good earnest, and without dissembling
loues

Jones her little child, though it cry all night, and breake her sleepe, and disquiet her very much, yet shee will not throwe it out of doores, nor lay it at the further end of the house, but she vseth it kindly, and will doe what shee can to still it: and when it cries she will sing, and in the morning they be as good friends as euer before, and shee feeds it, and tends it neuer a-whit the lesse for all the nights trouble. One that were not acquainted with the loue of a mother would wonder at it: did it not disquiet her all night, and can shee be so merry with it now? yea she can; for she loueth it, and hath forgotten all that, in the morning. And so, indeede, could the husband and wife loue one another, with such a pure and Christian loue, they would beare much, and indure much, and not suffer their affections to be diminished. For loue is alway a breast-plate against impatience.

A third profit, that springs from loue, is, that it edifies, and Loue edi-
 seeks not it owne things: therefore if they loue one another, lies.
 they will in all things seeke the good one of another. And then if the husband see a fault in his wife, he will admonish her of it, meekely and gently, and labour to bring her to amendment: and then if she see any fault on his part, shee will with all reuerence and humility tell him of it. But on the contrary, where there is not loue, they will regard their owne ease, more then the saluation one of another. Then if the husband see his wife in any fault, hee thinkes, Indeed it is a sinne, but if I should tell her of it, she will straight be in a passion, and chafe. And so the wife; I confesse this sinne is dangerous to my husbands soule, but if I should speake of it, hee is so heady, that hee would bee bitter, and furious against me presently. But now here is a great want of loue in either party. For, what though your wife will be in a passion? he that loues his wife, had rather she should be in a passion against him for a little time, then God be angry with her for euer. And the wife that loues her husband would more willingly suffer her husbands displeasure for a while, for well-doing; then he should suffer Gods wrath eternally for ill doing. Whereas they, not louing one another, put it off with silence and dare not speake.

A fourth

Loue armeth vs a gainst iealousy.

A fourth fruit of loue is, that it armeth vs against iealousie, the poison of all duty. For loue will neither be suspicious in matters of goods, nor iealous in matters of the body. For all ill iealousy, and causelesse suspicion, ariseth of one of these two points: first, either that one is, or hath bene wicked himselfe, and hauing bene faulty and naught, he is ready to iudge others by himselfe, and to measure all with his owne measure; or else from a doting affection, that he makes his wife a God, and this is not true loue. So, when the wife dotes foolishly vpon her husband, and makes an Idoll of him, then is she quickly ready to be iealous; whereas true and sound loue would worke the contrary effect in her. So for matters of goods, he that trusts in them, wil trust no body with the; neither wife neither seruants, nor children, nor any, but is alway suspicious: not because they would not deale faithfully, but because he makes that his God, and therefore is immoderately afraid to lose it. But where there is a pure and seruent loue, that will cut off all needlesse misdeemings both in goods and body. This is the first duty that is common both to husband and wife,

Faithfulness betwixt married people.

The second followeth, and that is faithfulness; That both bend their wits, and al their indeauours, to the helpe each of other, and to the common good of the family. The husband must not follow his priuate pleasure and delight, nor the wife her own ease and pride: but though by nature they could both be content to seeke themselves; yet they must strue both to build vp the house, and to do good one to another, and not hurt, because they stand in the place of Christ to those that are committed vnto them, both for their soules & bodies. First then the husband and wife must be faithfull in their bodies one to another; else they breake the couenant of God. For marriage is not a couenant of man, but a couenant of God: wherein the parties bind themselves to him, & they be in recognisance in heauen, to keepe themselves pure and chaste one to another. Then for other matters, there must be one purse, and one heart and hand for the good of the family, and each of other. But now if the wife be wastfull and idle, then she like a foolish woman pulls downe her house, And if the husband be an vnthrift, and

and consume and spend that idly, and vainly (to serue his lust, or pride, or any other sinne) that might helpe his wife and children, and bee a meanes to make them liue plentifully and chearefully, whereas now they are pinched with want and necessity, this lauishng is a great vnfaithfulnesse, and comes accompanied with many inconueniences. So much for the generall duties belonging both to husband and wife. The particular follow.

And first, the wife must feare her husband; as is commanded *Ephes. 5. 33. Let the wife see that she feare her husband.* And 1. *Peter. 3. 2.* the Apostle requires a *conuersation with feare.* So if euer the wife will be comfortable, and profitable to her husband, and do any good in the family, she must haue a care of her hart, & looke that she carry an inward feare to her husband. For the husband is the wifes head, euen as Christ is the head of the church: and euen as the church must feare Christ Iesus, so must the wifes also feare their husbands. And this inward feare must be shewed by an outward meekenesse & lowlinesse in the speeches and cariage to the husband. As, in the place aboue named out of *Peter*, hee saith, they must be attired with a meeke and quiet spirit. She must not be paffionate and forward to him, or to any of the family, especially in his sight, but should haue such a regard of his presence, as that should gouerne her tongue and countenance, so that it may not be offensive or troublesome vnto him. And for her speech, neither when they be kinde and louing together, must she growe into grosse tearmes; nor, if any iarre, or offence come, rush into tart and sowre words, to ease her selfe vpon her husband, whom she should feare. Thus must shee imitate *Sara*, and good women, as *Peter* saith; and in so doing, shee shall proue her selfe to bee a daughter of *Sara*, a true Christian: But contrarily, if she behaue her selfe rudely, & vnmannerly in her husbands sight, to grieue him, and offend him, she failes in the first and maine duty of a good wife, and so farre shall surely come short of all the rest.

The second duty of the wife, is constant obedience, and subiection. Now, in what things, and after what manner this obedience

The duty of
the wife.
First she
must feare
her husband.

Wifes must
be subiect to
their husbands.

dience is to be performed, the holy ghost doth declare. For, in generall, there is no woman almost so rude; but she will yeeld that she must obey her husband, but in the particular, and in the manner of it, there is the failing. Therefore the Apostle hath to put all out of doubt, set downe both the matter, and the manner. *Ephes. 5. 24. As the church is in subiection to Christ, so let the wife be to the husband in all things.* For the things wherein she must obey, hee saith, In all things; meaning, in all lawfull things. For the commandment of the husband is as it were the stamp of God set vpon the things commanded: and if she rebell against his commandment, she rebelles against God. The wife then must perswade her selfe, that her husbands charge is Gods charge; and when he speakes, God speakes: and therefore she must resolute to obey him in all things.

Then for the manner, he saith, As the church obeyeth Christ. Now we knowe that the church obeyeth Christ willingly, and chearefully with a free hart: & though the things, which Christ commands, be oft times contrary to nature, and no whit at all delightfull to the flesh, yet the true church will more set by his word, then her owne pleasure, and haue a greater regard to please him, then to serue the desires of the flesh. Therefore the wife must obey her husband in all things chearefully, and willingly, without gaine saying. These be the duties of a worthy woman, of a daughter of *Abraham*, and a Christian wife: which so farre as she is carefull to performe, so far she may looke, that her husband should doe the duty of a good husband vnto her: or if he do not, yet God will reward her liberally. For such a woman is much set by of God, and that not with an idle affection that no body can see, but with such a working loue, as shall shew it selfe by good effect, in plentifull blessings, on her soule and body, if she can frame, for conscience sake to God, to yeeld a willing and free obedience to her husband in all lawfull things; and that with a meeke, and lowly cariage of her selfe, proceeding from an holy feare and reuerence of him, being in Gods stead. Now follow the speciall duties of an husband, for he hath not all these priuiledges for nothing, and those consist in two maine points.

*Duty of
husbands.*

In

In } **Gouerning** } cohabitatiō, to dwel with her, as a mā of knowledg.
her wisely by } good instruction.
} edificatio, by } good example.
performing all due beneuolence } maintenance.
} implo, ment.

First, for cohabitation. The first duty of the husband is, to Cohabitati-
dwell with his wife: that sith there is a neere and deare society on.
betweene them, and of all others the neereſt, (for she is to him
as the church is to Christ, fleshe of his fleshe, and bone of his
bones) therefore he must be willing to haue his abode, to walke
with her, talke with her, and let her haue all comfortable famili-
arity with him: that she may see he delighteth in her company,
and may well knowe, that of all others, shee is his most louing
and welcome companion. And so in the law it was comman-
ded, that the first yeare any one was married, he might dwell at
home, and reioyce with his wife for that whole yeare: what e-
uer affaires of the common wealth, or warres were abroad, yet
hee was by Gods lawe freed; so that neither king, nor captaine
might command his seruice from home, but he must dwell with
his wife, that she might haue experience of his loue, and haue
comfort by him: that, by long continuance and society, their
hearts might be so neerely ioyned, as nothing might rend them
in sunder.

This reproneth those foolish men, indeede not worthy to
cary the name of husbands, that can take more delight in any
foolish, riotous, and vnthrifty company, and haue more plea-
sure in any lewde and vaine exercises, then in the society of the
louing and kinde wife: that are neuer so merry, as when the
wife is absent, and neuer dumpish and churlish but with her.
So that it may seeme, that her company is a burden, & her pre-
sence a clog vnto them; such as dwell with haukes & hounds,
and drunkeards, and gamesters, not with their wiues. These
shall cary the brand and name of fooles, so long as they haue
no more care to preuent so much ill, and do so much good, as,
if they had any godly wisdome, or loue to their wiues, they
might. For what do they but throw themselues into daunger?
and lay their wiues open to Sathans temptations? yea, and giue
iust

iust occasion to them, to thinke that they loue them not? But you will say, we must haue our delights, and follow our sports. And why you, more then the wife? Might not the wife say, I must haue my delight too, & take part of the recreation, as well as part of the trouble is mine? yet this would not be counted a good excuse for a woman to bee ranging abroad; but they looke that she should accept their company, and be willing to be with them: and why should not they then bee as willing to dwell with them, according to Gods commandement? So that the husband must dwell with his wife, and neuer depart from her, but vpon a lawfull and good calling, and cause: and then also, so, as that shee may perceiue, hee doth rende himselfe in twaine, and carieth but a part of himselfe, but still leaues his heart at home with his wife,

Husbands
must edify
their wiues,

Secondly, hee must dwell with her, as a man of knowledge; and edify her, both by a good example, and also, by good instructions. For his example, first he must cary himselfe so wisely, and so holily, as that she may see in him a patterne & image of grace, and wisdom: he must be a glasse vnto her, by looking into which, shee may learne to ature her selfe in all holy wisdom.

Therefore he must neither be froward, teasty, nor lumpish; for then he shall be hated: nor light, vaine, and foolish; for then he shall be despised. He must not be base, and niggardly; for then his base heart will breed a base estimation of him: neither must he be prodigall and vnthrifty; for then he shall so pinch himselfe with want, and necessity, as that he shal not be able to relieue and refresh his family: and so he deprives himselfe of his reuerence. For want of this wise and holy cariage it comes to passe, that many can speake much of the weakenesse of a woman, and make large discourses of the impotency of that sexe, when indeede it is long of themselves. As if the head should lead the body among briars and thornes, and dash it against euery wall, and then complaine of the hurt and paine that it suffereth: so, many foolish men, when they should frame themselves so, as to draw their wiues to godlinesse and reuerence by their example, they by rude and absurd behaviour drawe themselves

themselves into contempt, and put vnder vnderminesse vpon their wives, as if were perforce; and then are ready to complaine and exclaime of them, when they should rather cry out of their owne folly.

Next, the husband must edify his wife by instruction: for so 1. Cor. 14. 33. the Apostles saith, *If women will learne, they must aske their husbands at home.* The husband then must bee so well furnished with sound knowledge, as that hee must bee able to teach his wife, and sowe the seed of God in her conscience. And one speciall and chiefe part of wisdom in the husband, by which hee must learne to frame his instruction, is, to obserue those good things which hee seeth in his wife, and to cherish them. For nothing is more forcible to encourage a woman in any good thing, then that she perceiue that her husband doth marke, & approve, those good things which are in her, as well as the faults to reprove them. And for want of this encouragement, that men are continually chiding, & neuer go about to nourish any good thing, it falls out, that many women, which by good vsage might be brought to goodnes, grow to great distemper & passion. And, as he must labour to increase the good things that are in her, so also he must seeke to amend and cure those things that are faulty, where in she doth amisse: and for ordinary infirmities, he must passe by them, and pray for her. But if it be a thing that needeth physicke, and must haue a medicine, a wise gouernour will choose his fittest time, & consider the nature & disposition of his wife, that if she be of a gentle spirit, he may vse gentle meanes, which will then doe most good: but if shee bee of a more hard nature, rougher meanes must be vsed, and she must be dealt withal after a more round manner: but alway provided, that it neuer be done in passion, & before others, but with a quiet and mercifull heart, that she may see that he seeketh her saluation, & not disgrace, nor to ease himselfe vpon her, but to conuert her soule. But if the husband be violent in company to reprove, of bad hee shall make her worse; and more alienate her from him; because shee seeth that shee hath a foolish head, that is not a saviour, but a destroyer. And for want of this diligent care in choosing time & place, & obseruing the nature of the party, it cometh to

Husbands must obserue the good parts in their wives.

How and when admonition must be given by husbands to their wives.

How and when admonition must be given by husbands to their wives.

patience, that rebukes, which in themselves are good, and ought to be performed, do more hurt, then good, because hee obserueth not where he doth it, but reproues her before company, to which, he should not disclose his owne & her shame. And then also most vnseasonably and vntimely: for when she is out of temper, and passion hath already overcome her, then hee falles to administer his Physicke, as it were vpon a full stomack: whereas he should patiently haue waited for a fit time, and not be so foolish, as when she is gone, & anger hath ouerruled her, then to looke, that she should vpon a words warning returne, and come againe into her right minde, and vpon the sudden reforme all that is amisse. For this is not wisdom, but a token of his folly, rather then of any true loue or discretion. But what? shall one let his wife go away so, and take her course? No: but he must at that instant, speake to God for her, when she is not fit to be spoken to. And after, when the coast is cleare, and all is quiet, then with a louing heart, and good countenance, and yet with plaine and euident proofes, and reproofes out of Gods word, he must shew her fault, that godly sorrow may bring her to repentance, and amendment. And by these meanes hee may gouerne well.

Due beneuolence must be given to the wife.

Another dutie of the husband is, in giuing her all honour & due beneuolence: which stands in 2. things. First, in giuing and allowing her all maintenance, and meete helps both for necessitie, and also for honest and christian recreation and delight so farre as his estate and hers require, and their abilities do afford. And he must do this willingly, liberally, & freely, not tarrying till it be begged or gotten from him by importunate intreatie, as if one should wring it out of *Nabals* hand, like as if it were water out of a flint stone. For, this is a great suspicion of want of loue: for loue is alway bountifull. And besides, it lesseneth the benefit by the one halfe, when it must be wrested, as it were by maine strength, from him. Therefore he must consider, and, before he be asked, provide what hee seeth necessary for her, and what may be after a Christian sort, delightfull vnto her, & preuent her with the gift. Euen as a father, that loues his childe, will not tarry, till the childe come and beg apparrell, or meate, but

but he doth cast before hand how to helpe him, and vnto request, giues him things that be needefull: much more then must he do thus to his wife, which is the one part of himselfe, & nearer, and should be also dearer vnto him, then any other.

A second worke wherein this due beneuolence must shewe it selfe, is, in giuing her due imploiment; he must marke & obserue the gistes of wisdom, and gouernment, or what euer else God hath made her fit for, that he may set them on worke, and imploie them. And hereby hee shall shew his loue vnto her, and the confidence he puts in her. For it is said of a good wife in the *Prov.* 31. that *the heart of her husband trusteth in her.* And this is a meanes also to keepe her frō discouragement, and idleness: and besides, it will turne to the great good and profit of the family.

How an husband may best keepe his wife from idleness

Which reprobues the practise of many foolish husbands, that be busie bodies, and wil haue all come through their own hāds; and then indeed nothing goes well through any hand, because of this disordered confusion. As, if the Pilot would both hold the sterne, and hoise vp the sayle, and be vpon the hatches, and labour at the pumpe, & do all himselfe, it must needs go ill with the ship: euen so in the family, when the husband taketh al vpon himselfe, it is the next way to ouerthrow all. Therefore those gifts, that God hath giuen the wife, the husband must see them put to the best vse, and then she shall be a fellow helper to him, & bring a blessing vpon the family, by her labour. And so much for the duties of husband & wife; which I do not so speak of, as though it were in the power or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrary. The wife is naturally disobedient and stubborne, prone to contemne & despise her husband: & he is ready, either to be out of her company, without cause, or being with her, to be light & foolish, or els fowre & churlish, & to do her hurt by his example, & make her worse, rather then better: & both of them are destitute of all true and spiritual loue, one of the other. But God shewes these duties in his word, to the end, that wee seeing our sins & our weaknes, might bewail our wants before God, & beseech him that requires these things at our hāds, to worke these

graces in our hearts: and as he hath giuen vs these good commandements, so to giue vs good hearts to keepe the commandements. But if any bee so blind and so ynacquainted with the wickednes of his owne heart, as y^e he dreameth of some strength in himself to do these duties: it is certain he neuer did performe any of them in truth, nor shall euer till he doe lament his wants with vnfaigned griefe before God, and desire him to make him obedient, as well as to giue him a charge of obedience. And thus much for priuate persons, as namely parents and children, masters and seruants, husband & wife. Now follow the duties belonging to publike persons, as also what they ought to performe to such as are committed to their charge, which are either in Church, or

Duties common to ministers and people.

Phil. 1. 9.

Col. 1. 3. 9.

1. Th. 1. 2.

& *2. 12.*

2. Th. 1. 3.

II.

Ministers must pray in secret.

Ministers must bee thankful for blessings bestowed on their people

In Church, as { Minister, } In Commonwealth, as { Magistrate, }
 { People. } { Subject.

Now the duties of the Minister and people are either common or speciall. The common duties, which mutually belong to them both, are to pray one for another, & to giue thanks one for another. That the minister ought to pray for the people, the example and practise of *Paul*, for *Phil.* *Col.* *Thes.* doth declare: for whom, he gaue thanks to god, & praid day & night, for their increase in all good graces. Hereby, then, ministers must learne to pray to god in secret, for y^e flock committed to their charge, that God would pardon al their sins, & heale their natures, & make his doctrine effectually to worke grace in their harts. And then, if God haue heard his prayer, & blessed his preaching to conuert the hearts of his people, & to saue their soules, he must not let this slip, but marke & obserue, & returne thanks to God for it. So, *1. Sa.* 12. 23. the people being terrified with the extraordinary thunder, (being then a manifest toke of gods displeasure against them) & seeing their sins, come to the Prophet *Samuel*, and desire him to pray for the. His answer is, *God forbid that I should sin against god, & cease praying for you:* shewing y^e it is a great sin against god in y^e minister, if he be not frequent in prayer for his people. So y^e, though y^e minister study diligently, preach painfully, & walke religiously in all good conscience: yet if he pray not to God, & beseech him earnestly to amēd their faults, & to conuert their souls, & do not also giue thanks, whē he perceiueth

any

The fifth Commandement.

429

any good thing wrought in them, and pray for the continuance and increase of it, he doth sinne against God, and faile in a speciall duty that he owes to his charge. For, all planting and watering is in vaine, vnlesse God giue the increase. And how can he expect any blessing of God, vnlesse he do, both often, and earnestly, seeke for it, and render most hartly thanks for it, as he finds it granted?

And likewise, that it belongs to the people to pray to God for their minister, it is plaine, *Heb. 13. 18.* where this commandement is giuen; *Pray for vs: for we are assured that we haue a good conscience. &c.* And *Paul to Philemon* saith, that hee hopes through their prayers to be giuen vnto them. And *2. Thess. 3. 1.* he willes them to pray for him, that the word of the lord may haue free passage, and that hee may bee delivered from vnreasonable men. And *1. Tim. 2. 1.* he willes that prayers be made for all in authority, that as God hath set them ouer vs as gouernours, so hee would gouerne their hearts, and order their proceedings aright.

People must
pray for
their minister.

This reprocues those people that a long time haue liued vnder a ministry; but all that space cannot say that they haue once offered vp a true & hartly prayer to God for their pastor, that he might be furnished with gifts for the discharge of so great and waighty an office, and haue neuer made request to God in his behalfe, to open to him the doore of vtrance, that he might deuide the word of truth aright, to bee with his meditations, and direct his tongue, that he might speake to their consciences, and for their edifying. And againe, if at any time God haue poured downe more plentifull grace vpon their minister, that he hath bene better stirred vp to teach them, & hath spoken with more power & zeale then ordinary, more earnestly reprocuing their sins, and exhorting them to repentance: yet they take it but as an ordinary thing, & let it passe without any notice, as though it were not any mercy of God to prepare the ministers mouth to speake to their conscience. And because they be thus slacke in desiring, & negligent in thanksgiuing for so great a fauour, God doth iustly deprive them of a great part of the blessing, because they haue carelessly omitted so great a part of their

duty. So, for the ministers of the word, many there be that can say, they haue preached many Sermons, and deliuered many doctrines and admonitions to their people; but who of many can say, as *Iere. 13. 17.* *My soule shall weepe for you in secret?* If publike preaching cannot preuaile, I wil try what priuat weeping can do: and if I cannot moue them, by speaking to them, to amend, I wil moue God with many teares in secret to conuert them. And thus much for the commō duties of both. The particular follow. And first of the people.

The people
must reue-
rence their
Ministers.

The first thing that the people must performe to their minister is, to haue him in reuerent account and estimation. And this is commanded, *1. Thess. 5. 12.* where the Apostle giues this in charge; *Now I beseech you brethren, know them, that labour among you, and that are ouer you in the Lord, and admonish you that you haue them in singular loue for their workes sake.* As if hee had said, I speake not this so much for the Ministers sake (for whether you loue him, or account of him or not, so long as God accounts and esteemes highly of him, he is well): but I desire you, euen for your owne good, that for those faithfull men of God which labour among you, to whom God hath giuen the spirit of grace and wisdom, and whom God hath set to watch ouer your soules, let not them be forgotten & neglected among you, but take knowledge of them, & obserue them, and that for their workes sake. For in truth they of all men deserue most to be regarded, & accounted of, in respect of the profit that they bring, and the worke that they performe. Which howsoeuer it seeme not outwardly so commodious, and commonly brings no money: yet inwardly it is precious, and brings vnspēakeable peace vnto the soule. For vnto them is committed the word of reconciliation and life, and they are made disposers of the treasures of God, that bring comfort and reioicing to the heart. If then they be meanes to communicate all heauenly and spirituall graces vnto you, if they helpe you to heauen, if they purge the soule, and build vp in faith, if they beate downe sinne, and ouerthrow the power of Sathan in you, ought you not to loue them, and that for their worke, and your profits sake? But many there be that make no such account of him, and why? because they feele no
such

such neede of him, they see no necessitie of his labour, but that they may well spare him, they can see no good he doeth. And no wonder they can see none, to whō nothing seemes good, but that which serues their flesh. For, as they accōt of him, so they profit by him: & iust it is from God, that as they despise his Minister, so he should despise them, and make them fruitlesse hearers of that word, which, in better men, wāts not a most excellēt fruit, according as Christ hath said, *He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* If they despise God, how can they reuerence the men of God?

And hence it is, that yong and vaine persons, in many places, are growne to that height of impudencie and shamelesnesse, in sinning, and standing for sinne, as that they dare set themselves against the Minister of God, and cōpose their life, of purpose, against his doctrine, and stand as stiffely for the dishonoring of God, & the breach of his law, as he can stand for his law: whose life is nothing but a disgracing of his ministerie. For, in publike view of all the world, they gaimesay that by practise which was taught publicly: & euen in the heate of the Sermon, while the reproofe is yet fresh, and scarcely ended, then, in the heat of their raging lust, they fal to that which was forbidden by God, and by his minister reprobued. But how comes foolish youth to bee thus impudent, but that they are animated by the froward example of elder persons? As those yong children that mocked *Elisba* the Prophet, how could they speake so basely, & so contemptuously of the reuerend man of god, but that they had vsually heard such things at home by their gouernours, and must needs vtter them when they come abroad? But, was not this their boldnes met with? did not God pay them home though they were but children? Two beares came out of the wood, and slew 40 of them. For, when they dare profess themselves to be aduersaries to the man of God, & to the law of God, they must needs faile in all other duties: despising his persō, they must needs neglect the doctrine, & not reuerencing the Preacher, they cannot take good by his preaching. The minister of God then ought to be esteemed, not according to his coats & wealth, but according to the singular worke performed by him, & the holy calling wherein God hath set him.

A speciall
reason why
some yong
men grow
shamelesse
to withstand
their Mini-
sters.

The people
must obey
their Mini-
sters doc-
trine.

The second dutie of the people, is, to obey the doctrine of the minister, taught truly out of the word of God. This is commaunded, *Heb. 13. 17. Obey them that have the oversight of you, and submit your selues, &c.* He wils them to obey their ministers, nainely, in doctrine: and hee addes the reason; because they watch for your soules. Sith they stand vpon their guard, to defend your souls from destruction; therefore submit your selues, and obey not so much the men, as the doctrine and instruction déliuered out of Gods word, by their ministry. And secondly, if you do not this, you shall be so farre from giuing ioy to the heart of your minister (which good people should doe) as that you shall pearce his soule with sorrowe, & cause him to eate vp his heart with griefe. For, what greater anguish can come to the ministers soule, then this, that, when he exhortes his people to holinesse, they be vnholly; he teacheth them to be spiritually minded, and they bee set altogether on the world; hee shewes them, that they must rule themselves, and families, after the law of God, and they followe their owne lust? This, of all afflictions, doth most wound & breake the heart of a godly and faithfull minister, that in loue to his flocke, preacheth Gods word sincerely vnto them. But (will some say) what neede wee care for his griefe? Nay, this is it, that many desire, and wish nothing more, then that they could but know how to vex the minister. But, saith he, make not so light account of grieuing the minister, for that is not profitable for you: he hath the sorrowe of it, but you the losse: he is driuen, oftener to runne vnto God, by your ill intreaty, and to seeke for the loue of God, when men do neglect him; but in the meane while he cannot, with that spirit and courage, pray to God for you, nor so powerfully and chearefully preach the word vnto you.

Payment of
riches onely
is no full dis-
charge of all
our dues to
the minister

This reproues them, that bragge of their good dealing with the minister, and thinke they pay him all his dues, and doe their dutie as well, as any, and take it as a wrong, that the minister esteemes not of them, as well as of others. But what dutie is it, that they performe? Do they obey the Gospell that hee preacheth, and submit themselves to his doctrine? This is the chiefest dutie: and where this is not, there is no dutie done, worth thankses:

thanks: vnlesse they be conuerted, they doe not pay the minister his due. For, a faithfull pastor, an dman of God, regards not so much the tithes, and the fleece, as the saluation of their soules. Hee comes, as Christ saith to *Peter*, to bee a fisher of men: and, if they will not be drawne out of their lustes and sins, by his preaching, they faile in their principall dutie. For hee, that neglecteth obedience to the doctrine of the minister, is an ill sheepe, and vngodly person; shew what kindnesse he will to the person of the minister.

The last dutie of the people to the minister, is, to yeeld sufficient maintenance vnto him, both for his reliefe and sustenance, as also for his defence against the wrongs of ill disposed persons. And this is commaunded, *Gal 5 6. Let him that is taught in the word, make him that hath taught him partaker of all his goods: be not deceived, God is not mocked, &c.* Where, willing them that are taught, to provide for the maintenance of the minister, he meets with the common corruption of men, that thinke all is wel gotten, that they can defraud and deceiue the minister of: and therefore carnall men are neuer more wittie in any thing, then in withholding his dues: but hee saith, *Be not deceived. As if hee had saide, You thinke to deceiue another; but indeede you overreach your selfe: your selues bee deceived at the length.* For, though this cunning dealing may happily be hid from men, and done so closely, that it shall not be knowne, yet God will not be thus mocked; he seeth and knoweth mens fetches well enough: there is no cloaking with him, that searcheth the hearts. For, if you deale thus wrongfully, make account, that, as you sowed, so you shall reape; such as your seeding was, such shall bee your haruest: this your corrupt and vniust dealing, shall in the end, bring much discomfort to your selues. And in another place the Apostle saith, *If they giue you spirituall things is it a great matter, that they receiue carnall? and Those that serue at the altar, liue by the altar.* So that it is the peoples dutie, freely, and without grudging, to helpe the minister with sufficient allowance for matters of this life.

Lastly, they must giue him maintenance, against the wrongs

The people
should de-
fend their
of ministers

against the
wrongs of
ill men,

of bad men: as is noted of *Aquila* and *Priscilla*, *Rom. 16.4.* that they stood for *Paul*: and that was not a thing that he alone stood bound vnto them for, but in so doing they deserued thanks of the whole church, which receiued good by his ministry. And if this duty were carefully performed, persecutors would not be so bold and audacious, to molest and trouble the ministers, and faithfull men of God, as they be. But it comes oft so to passe, that, though the pastor be in all things faithfull to his power, and beare such a loue vnto his people, as that hee would part with his life to doe them good: yet, let but some vile person, of a wicked and vngodly life (as indeed the diuell neuer lackes such instruments to vex Gods ministers) let some base limbe of the diuell steppe forth to set himselfe against the minister, & to persecute him, many in the congregation will be ready to ioyne with him, and haue their hand in as deepe as any. And for others of the better sort, what courage haue they to stand for him, and to defend his good cause? when will they open their mouths in his defence? or put themselues in any trouble to procure his safety? but are ready to say, It was his want of discretion, he was too hasty and vnadvised, he might haue kept himselfe quiet. And thus, either because they be dastardly and dare not, or malicious & wil nor, almost none can be found that will stand in the maintenance of their faithfull minister, against the fury and malice of Sathan, and his members, wicked persecutors. But this is a grieuous fault: for if any had a good friend to whom he were much beholding, and of whom he had receiued many benefits, no man almost is so cowardly and base minded, but, if hee heard one raile vpon him, and abuse him, he would take courage to speake for him, and for his credit: but who almost can be found, of many in a parish, that can afford a good word for the minister? Nay, are not most of this mind, that if he be molested, all is lost that fals beside? Thus much for the duties of people; the ministers particular duties follow.

Particular
duties of
ministers to
their people

The first is to be a good example & patterne vnto his people in loue, in faith, in patience, & in euery good worke. As, *1. Tim. 4. 12. Let no man despise thy youth*, saith *Paul*. Yea but might *Timothy* say, How can I stay them? Hee answeres, shewe thy selfe

selfe an example to those that belecue. This then is comanded (as a duty that gaines the minister great reuerence & accout in the hearts of his people, & keepes him from contempt) that the light of God shine forth in him, & that they may see the graces of the holy ghost in his conuersatiō. And therefore also the Apostle shewes how he must gouerne his seruants, and order his children, & his whole household; else if he lay load of doctrine vpon others, and do nothing himselfe, they may say, *Physition heale thy selfe: and put the beame out of thine owne eye, thou hypocrite.* And this will make all his preaching fruitlesse and vaine: for he that cannot gouerne himselfe and his own family, how is it possible, he should order his flocke aright? Therefore he must shew his first skill in gouerning himselfe and those that be neerest vnto him.

The next duty of the minister is to preach the pure word of God, in season and out of season, to feede the flocke diligently and faithfully, to prepare & deliuer such holefome doctrine as may nourish the soules of his people, to diuide the word of truth aright, to speake to the capacity and conscience of his hearers, in all diligence & faithfulness, not making merchandize of the word and gospel of Christ; that so his people may be prepared as a fit and pure virgine, to be married vnto Christ. And so far as he doth these things, namely that in doctrine and example he goe before the flocke, so far he may looke for duty at their hands: or if they performe it not, yet hee may say as *Isaiah* did. 49. 4. *My iudgement is with the Lord, and my worke with my God.* And thus much for those superiours which haue authority in the Church, and their inferiours. The superiours, and inferiours, in common wealth, follow: and those are magistrates and subiects.

The first duty of the subiect is submission both inward *Magistrates* and outward; In heart to reuerence, and outwardly to obey the magistrate. And this is commanded *Rom. 13. Let euery soule be subiect to the higher powers.* He comands not onely a bodily subiection, which may be in many rebellious persons that resist authority, & ly open to the curse of god for this sin: but an inward

inward submission of the soule, as vnto a sparke of Gods authority, and an appointment of his. For if this inward be not first, the outward will faile vppon euery light occasion. There must be also, an outward subiection, in obeying their commands, so far as they cōmand lawfull things. As *Tims. 3. 1. Put them in remembrance that they be subiect to all in authority, and obedient.* But if it so fall out, that the prince, or any in authority vnder him, command things vnlawfull, against the cōmandement of God; then indeed wee must with *Peter* say, *It is better to obey God then man*: but yet so, that we be content to beare any punishment that shall be laid vpon vs, euen to death it selfe. As *Daniell*, when the king made a wicked edict, would not yeeld vnto it. but yet he was content to yeeld to the punishment with patience, and neuer went about to gather a power against the king, in his owne defence. And the three children would not prefer *Nebuchadnezzars* cōmandement before gods, neither yet did they by rebellion seeke their owne deliuerance; but quietly gaue vp themselves to death, expecting helpe onely from God. So that, if the magistrates commandement be lawfull, the subiect must obey: but if hee require an vnlawfull obedience, hee must not rebell, but suffer the punishment, without grudging euen in heart: as *Eccles. 10. 20. Curse not the king, no not in thy thought, nor the rich in thy bed chamber. For the soules of the ayre shall descry it &c.* as if he would say: Though the king or those in authority, vnder him, do thee wrong, yet allow thou no mischieuous or wicked thought against them: For if thou doe, god will bring it to light. But if the king be vniust and wicked, then we must pray to God to conuert him, as *Paul* cōmands, *1 Tim. 2: 2*, that as our sinnes haue brought an ill gouernour ouer vs, so our prayers may either remoue or better him. The first duty then is subiection, without gaine saying.

Subiection.

Raiments.

The second is to pay their dues, willingly and freely without discontentment, as *Paul* speakes; *Tribute to whom tribute, custome to whom custome*, and what euer payment else is necessary for the maintainance of their estate, partly that they may be able to repress rebels and enemies: and partly, that hauing sufficient maintenance from the people, they may not bee distracted

fracted, but bende their whole endeauour to the good government and protection of their subiects.

Let vs now consider the duties of the magistrate. For he hath his charge too: and much is required of him to whom much is giuen. Magistrates duty.

First then his duty is, to looke to godlinesse, that religion, and the pure worship of God bee confirmed and maintained in his land. As *1. Tim. 2. 2.* *Paul willes to pray for those in authority, that we may liue a godly life vnder them.* I Religion. First then the magistrate according to his place, and the authority thereof, must haue a care of godlinesse, and looke that the holy seruice of God bee set vp, and all false and idolatrous worship suppressed: And this did the godly and Christian Kings in former times. As *Hezekiah* and *Iosiah*, whose greatest care, and first worke, was to pull downe all Idols, and to exhort and commande their people, to practise the pure and holy religion of God, according to his word. And where this is not done, the duties of the second table must needes be neglected.

The second duty of the magistrate is, to maintaine peace and quietnesse, to prouide for the vnity and concord of their subiects, as in the same place of *Timothy*, *That wee may liue a godly life, with all peace and quietnesse.* 2 Peace.

Now, they must prouide for peace, by pulling downe and repressing the wicked with their authority; as also by maintayning and defending the innocent, and rewarding the good. For, vlesse the magistrate vse his power and shewe his authority against sinners, they will bee practising and stirring against Gods children. The serpent will bee nibbling at the heele, darkenesse will hate light, and the dogges will bee worrying the sheepe. The diuell driues them, and needs they must bee troublesome as hee their Captaine is. For an ill conscience is alwaies fierce: and not hauing the peace of God, to quiet them, they cannot bee quiet.

What course or way must be taken then? The magistrate must make them quiet, by turning the edge of the sword against

against them; hee must repress them, and let them see, that if they be troublesome, it shall be to their cost, they shall trouble themselves. And this will something bridle them, that good men may haue some reasonable peace by them.

Honoury. 3.

The third duty of magistrates is, to procure honesty, as in the same place of *Timothy* the Apostle speakes. Now this they must doe by remouing all lewde practises and persons, and those things that are occasions to them, as stewes, houses of filthinesse, & houses of gaming, which are meanes to prouoke men to much lust and vnthrifinesse, contrary to ciuill honesty and good maners. These things the magistrate must reforme, so farre as his authority will stretch, or else he is not faithfull in his place. And this is commended in *Asa*, that he put the *Sodomites* out of the land. An other point of honesty is, to take order for the poore, in good sort. First for rogues and runagates, that being strong and lusty, make begging and wandring their trade of life, that they bee seuerly punished and set to worke: that no maintenance or allowance be giuen vnto them without punishment, vnlesse they will settle themselves to labour: for as the Apostle speakes, *He that will not worke, let him not eate.* And what more dishonest thing can be in a christian comonweale, then that such men should bee permitted? which pollute the ayre, and fill the land with sinne, making their life nothing else, but a continual practise of filthinesse, theft and idlenesse (which are finnes of *Sodom*) that liue without calling, without magistracie, without ministry, without God in the world, that neither glorify God, nor serue the prince, nor profit the commonweale, but are an vnprofitable burden to the earth, and a blot to the state, & (as droanes) liue on other mens labours, and on the sweate of other mens browes. These filthy persons, and vnprofitable generation, this drosse of the land, this refuse and offscouring of the world, must be purged away by the hand of the magistrates; in whose hand there is power, and to whom God hath for this intent committed the sword, that they may either cut of or amend such rotten branches. And this the excellent and worthy example of *Iob* sufficiently confirmes: who though he was abundant in mercy, and in all liberality to the poore

I. King.

15. 8.

Rogues
must be
punished.

1. The ss. 3.

10.

poore and needy (whose necessitie, and not idlenes, made them stand in neede of his helpe) so that he was an eye to the blinde, *Iob, 29. &* (as euery good Magistrate, especially, ought to be) and a foote to the lame, &c. yet for these wicked persons, hee so hated their sinne, and punished so sharply their persons, as that they had rather flye to the wildernesse, and embrace the rockes, lye among the bushes, and eate the Iuniper rootes, then bee seene in that place where *Iob* had any thing to doe, or come within the limits of his authoritie: yea, so infamous were they growne, that men shouted at them, as at a theefe: and they were almost quite banished from the company of men. And hee giues this reason, they were villaines, and the sonnes of villaines, more base and vile then the earth they tread vpon. This sentence the holy Ghost giues of these yong & lustie roguing vagarants. But one might say, Be they not men, and beare Gods Image? Nay (saith he) they haue so defaced the Image of God, as that they be not to be compared to the dogges of my flocke. The dogges of the flocke do good, in defending the sheepe: but these are good for nothing, nor doe nothing, but dishonour God, and defile the land with all filthinesse and abomination. Therefore, those whome God hath made the head and hands of the Common-weale, must ioyne their endeouours together, to roote out the race of these vngodly and hurtfull persons. Which lately was, by holefome and good lawes, something well redressed among vs: but now, through the negligence and foolish pitie of the inferiour magistrates, in not executing these lawes, they begin to reuiue afresh, and (if the wiser care and diligence, of those in higher place, helpe not) will take head againe, to the shame of them, and hurt of the whole Common-weale. Therefore, as they will haue a care to performe their dutie, and wipe away their owne disgrace, and heale manifold euils of the Common-weale, and hinder many sinnes among men, and establish a chiefe point of honestie, in and by their gouernment; they must sweepe away this filth of the earth, and not suffer them to be maintained in idlenesse. For, the best mercy to such, is, to helpe them out of their sinne by punishment: and it is a great note of loue to God and the Common-weale, to reforme or re-
moue.

Maintenance
for the
poore.

Open and
often beg-
ging make
the poore
impudent.

more those that be professed enemies to both.

Secondly, for such as by reason either of age or weakenesse, or want of limbes, cannot labour, or else if they have strength and vse of it, cannot earne so much, as to maintaine them and their family; they must be helped by the prouident care of the magistrate, and Christian orders for that end taken, that they be not constrained to begge their bread. For, it is a most dishonest and base thing, to see men stand crying at the doore like dogges for bread. This bold and importunate begging corrupts their manners, and is contrary to all good nature, keeps them in idlenesse and drawes a thicke skinn of impudency, ouer their faces. Therefore to prevent these euils and hurts, the wise and mercifull diligence of the magistrate must take order for their timely and Christian reliefe.

And thus much, for superiours in authority. The superiours without authority follow, and their inferiours:

which are either in $\left\{ \begin{array}{l} \text{gifts,} \\ \text{age.} \end{array} \right.$

Duties of in-
feriours.
Gods gifts
are to be ac-
knowledge

The duties of those, which are inferiour to other, in gifts, is first to acknowledge their gifts, and reuerence them for the same. If God haue bestowed vpon any one more wisdom, more godlinesse, more discretion, or vnderstanding then another, though hee haue no authority; yet he hath an excellency and superiority; aboue those which haue not equal gifts: and thus they must confesse and approue to Gods glory, and honour him whom God hath honoured. Else, they clip the Lords coyne, if, whom God hath graced, with the spirit of wisdom, and counsell, with gouernment and power ouer their affections, and such like; they, by obscuring them, so much as they can hinder, the glory of God, & the good fruite that might come to men by them. They must therefore with reuerence be acknowledged. And thus the woman of *Samaria*, *Iohn. 4.* which at first iested with Christ, at length perceiuing his gifts, acknowledged him to be a prophet, (for so farre, onely, shee sawe then) and deales more reuerently with him. And *Nebuchadnezar*, seeing that *Daniel* was indured with wisdom, and knowledge from God to expound dreames more then himselfe or

any

any of his nobles, doth confesse it, and reuerenceth him for it. But contrary hereto is their practise, which through enuie and pride set themselves, to depraue and lessen other mens graces, and thinke no gifts worth looking after, but their owne, and iudge all men fooles besides themselves. Yet they thinke it a duty, that other men should acknowledge their outward gifts, as wealth, parentage, titles and such like, and reuerence them therefore: as indeede they ought to bee respected with a ciuill regard for peace sakes; but no man is bound to thinke better of them for their worldly greatnesse. And why then doe not they themselves confesse the inward gifts bestowed vpon others, which are much more excellent then theirs?

The second duty of inferiours in gifts is to make a good vse of the gifts that others haue beyond them, imitating the godlinesse and patience that they see in them, taking counsell and direction from them. And as they must reuerence these graces in an other, so they must labour for them in themselves, as it were to light their candle at his, and to draw some drops from his full bucket.

The good
gifts of o-
thers are to
be imita-
ted.

Thus the woman of *Samaria*, so soone as shee perceiued Christ to bee another manner of person, then at the first shee tooke him to bee, left of iesting, and fell to aske him some questions of religion, that shee might bee the better, for meeting with a Prophet. And *Pharaob*, perceiuing *Iosephs* wisdome and prouident foresight, put him in such a place, where his good gifts might procure the common good.

And *Nebuchadnezar*, seeing *Daniels* fitnessse for an high place of office, preferred him, where he might put his wisdome, and other graces to the prooffe and practise. And hee, who thus makes good vse of the gifts of others, doth, in truth, acknowledge and reuerence them, in others: else all shew of accounting of them is but hypocriticall, and shall yeeld no comfort to the soule afterwards.

This shames and reprobues them, that heare many graue

and godly speeches; and yet learne not any piece of one, to follow it. How many examples of patience and holinesse, & mortification, doe they see in good men, and yet be neuer a whit the better for them? God hath giuen so many graces for their good, and will they profit by none of them? That is a great fault; and shewes that, indeed, there is no true reuerence for that which one esteemes and accountes of in an other, hee woulde bee verie desirous to bee partaker of, himselfe.

Now on the other side, superiours in giftes must turne their giftes to the greatest good of others, vsing their wisdom to direct; their knowledge to instruct; their strength to beare burdens, as the Apostle saith; *You that are strong,* Ro. 15. 1. *must not laie burdens on the weake to oppresse them; but beare the burdens of the weake* to helpe them. Vnlesse therefore he, to whome God hath giuen more graces then ordinary, do vse that which hee hath received, to the honour and glory of him that gaue it, and to the good of mankind, for which hee gaue it: hee is founde an abuser of the Lordes talents which gaue them him; not that one should vaine-gloriously set himselfe aboue others that want them, and so treade his inferiours vnder foote, or cruelly oppresse, or craftily circumuent and deceiue those of meaner capacitie then himselfe; but imploy himselfe to the common good of the whole Church, and the further edification of the weaker. For, as hee hath received more, so according to the number of his talentes, hee must bring forth a greater encrease. But for one to growe proud, and set himselfe aboue others, in regard of his preheminence; that brings the curse of God vpon him, and is the next way to make him despised, and to loose his giftes which hee can no better imploy. As it is seene by wofull experience in a great number, whome God had furnished with many giftes, both of bodie and minde; so that there was great hope, that they should haue much set forth the glory of God, and done great good to the Church of God: when they

they beganne once to lift vppe themselves, and seeke their owne vaine glorie, more then Gods glory, and so to turne their giftes the wrong way: themselves haue growne in contempt, and those graces they had haue rotted away, and by little and little, come to nothing. And iust it is with God, that it should bee so; for that man, which will not honour God with his giftes, God will see, that hee shall haue no honour by them. And better that they and their giftes should perish, then that they should haue them, to doe no good to others, but to set vppe themselves aboue their brethren. Thus much for superiours, and inferiours, in giftes: Those in age followe.

The duties of yonger persons, to the auncient, is, to shewe a reuerent opinion of them, and all dutifull and modest behauiour vnto them, in regard that they carry vpon them, as it were, a print of Gods eternitie. This is commaunded, *Leuiticus, Chapter 19. Verse 32. Rise vppe before the hoare head, and honour the person of the aged; I am the Lord.* Where, giuing this commaundement of honouring the aged, hee meetes with young conceited heades, by this reason, *I am the Lorde*, to whome thou owest obedience: I will haue it thus, and in this respect, it were the best way for thee to yelde it. So, *Esay, Chap. 3. Verse 5.* It is noted, as a curse of God, and a plague, that comes with the subuersion of the Common-weale, when such woefull confusion should take place, as that young boyes, and children of no discretion and gouernment, should presume against the auncient: and proud youtnes, that haue no grace, nor any thing to commend them, should growe to that extremitie of impudencie and shamelesseenesse, as to presume against their betters, and preferre themselves before their elders.

Which doth sharply reprove the customable rudenesse of our young persons, that shewe no token of reuerence to their

elders, in rising or vncouering before them; but vse such behauour towards them, as if they were their companions or play fellows.

Of elder
persons.

The dutie of the elder persons is, to give a good example. For a gray head is a glorie, if it bee founde in the way of righte-ou/nesse. If they bee godly, and holy, and shewe toorth a wile and graue conuersation; then, either younger persons shall giue them their due reuerence, or if they doe not, the linne lyes vpon their owne heades, and themselves are blamelesse.

So, *Titus, Chapter 2. Verse 2. The elder must bee sober, honest, discrete, founde in the faith, loue, and patience.* As their body decayes, so their soules must encrease in all grauitie and sobrietie: and for their vsound limmes, and weake, they must get a sound and strong faith. By the long continuance of time, and often vse of the meanes of saluation, they must get great soundnesse, and power of faith, which may worke abundantly in them, by the fruites of loue, that alwayes doe accompanie true faith: and this loue will make them patient, not froward, not pettish, not easie to bee offended; but full of long suffering, and to bee an example to others, of meekenesse. But contrary it is in those, whose sinnes of their youth haue soaked so deeply into them, and so filled their bones, as there is no grace to bee seene in their old age. Their woordes are altogether light, vaine, and foolish, nothing sauouring of grace; so that no man can, in reuerence, either craue aduice of them, or bee silent to heare such idle and vsauoury talk, as customably comes from them: and their conuersation full of teastinesse, and vnaduised wrath, and blotted with miserable and abiect couetousnesse, and greedinesse, that they are alwayes smelling earthwarde, and pursuing the world swiftly, when they can scarce goe vppe and downe in the world. No grace, no wisedome, nor any vertue beautifieth their gray hayres. These want, and that iustly, their honour, because they haue the

the first step, (namely olde age) but they lacke the vpshot, and perfection, that is, to bee found in the way of righteousness. And thus much for the duties of superiours and inferiours commanded in this Commandement. The reason is next:

*That thy dayes may bee long in the land which the Lord thy
God giueth thee.*

THis is taken from the good effect and commoditie, that will followe to him that keepees this Commaundement. It shall be for his profit, he shall haue the benefit of it himselfe. So that hence we may learne this lesson, That the way to get a prosperous and long life, it to bee obedient to parents and superiours, and to honour them. As *Ephes. 6. 2.* he saith, This is a Commandement with promise; namely, with an expessed and speciall promise, for the singular good of all that keepe it. For indeede this stirres vp the heart of the parent to pray to God for his children, that he would powre a blessing on them: and that not in word onely but in deede, and in the desire of his soule, he will beg it earnestly at Gods hand. For so the words in the originall runne, *that they may prolong thy dayes, viz,* thy parents: when they shal haue occasion, to thanke God with a glad and a ioyfull heart, for that comfort which they haue receiued, by the obedience and dutifulnesse of their children; this brings with it a blessing of God vpon the soule and body of such a child, to prolong his life in all happinesse. But on the other side, when the father and mother of the child, through his rebellion, and obstinacy, are driuen to sigh, and mourne before God, with a troubled soule, that hee, that should haue bene one of their greatest comforts, is one of their greatest griefes; this brings a curse and prouokes God to cut of his life, vntimely, and his soule also (vnlesse he repent) to his damnation. An example of this we haue in the *Rechabites*, the sonnes of *Ionadab*, *Jeremie. 35. 19.* They did reuerence their parent so much, as that when he, (seeing the excessiue abuse of wine to drunkennesse, and the abuse of houses and lands, to couetous greedinesse,) commanded them to drinke no wine, nor builde houses, nor

Obedience
to our pa-
rents & superi-
ours length-
eneth our
dayes.

buy land: which might seeme an hard commandement, abridging them of their pleasure and profit; yet in loue to their father, they keepe it faithfully all their dayes. Now God comes vpon the *Israelits*, and condemnes them by the example of *Ionadabs* sonnes; shewing that he had bene a better father to them then *Ionadab* had bene to his sonnes: and his commandements restrained them from no lawfull delight, but onely from sinne, which would damne their soules; yet they would not be so obedient to him as the *Rechabits* to their father. Therefore in the last place he comes to giue a reward to *Rechabits*, & saith, that *Ionadab the sonne of Rechab shall neuer want a man to stand before him*. Such a good thing, and so acceptable is it to God, that children should submit themselves vnto their parents. And so *Ioseph*, hauing bene a good sonne vnto *Iacob*, *Iacob* prolonged his dayes; for he prayed so hartily for him that God could not deny his prayer. Alwaies when *Ioseph* came, then *Iacobs* mouth was full of blessings: and hee was ready to pray for him with his whole heart, as that hee could haue poured out his soule, in a prayer for him, to haue done him good. And these prayers of his did not goe into the ayre, and vanish fruitlesely, but tooke such place, that God indeede blessed *Ioseph* in himselfe and his posteritie abundantly. So that the best dyet as it were, and the best ayre to make men liue a long and happie life, is, to be obedient to their parents.

Therefore let children learne to bee dutifull and serue their parents, as *Paul* saith that *Timothie* did serue him as a sonne serueth his father: and the like is taught in *Malac. 3. 17*. This doing, they shall bring Gods blessing vpon their soules and bodies; otherwise they shall either haue a short life, or if they liue long, their life shall bee filled with miseries, or their soule with such raging and vnruly lusts, as draw downe the heauie wrath of God vpon them.

2
We should
labour
more to
make our
children
gracious
then great

This serues also secondly, to instruct parents, that if they would haue it goe well with their children, they must not then so much labour to get great matters in the world for them, as to take them downe betime, to instruct and nurture them in godlinesse, and to endeouour to work reuerence and pietie in their

their hearts; or else, bee they as great as they will, they shall get but a curse vpon themselues. As wee see in *Dauids* sonnes, when he was remisse in bringing them vp in the feare of God, and let them haue their owne way, and could not finde in his heart, (for fondnesse) to correct them; how did Gods curse pursue them? One commits incest; the other (seeing *Dauid* 2. Sam. 13 would not punish so haïnous a sinne) vsurps authoritie, and be- comes his brothers iudge and executioner, and after also diues his father out of kingdome and seekes his life, till him selfe was surprised by a miserable death, Gods hand taking vengeance on his wickednesse. An other, for treasonable practises, was iustly put to death by his brother. So all these came to a fearefull and a violent end, because he would not re- proue and correct them as hee ought to haue done. But for *Salomon*, his Father instructed him, and his mother taught him: he was kept in, and not suffered so to runne after vane- tie. Therefore wee see what blessings befell him, and what a curse ouertooke the other three. Therefore, as parentes may and must desire an happy & long life for their children: so they must also vse the meanes to get it for them, by good nurture, and by mairing of them, to make them knowe and doe their dutie. For, better parentes maister them by correction, then God destroy them in indignation. And, if they bee not stayde at first, they will proceede from rebellion against parents, to be rebels against the magi- strates, and euen against God himselfe, vntill they be brought to vtter confusion.

This serues also, for the comfort of dutifull children: Children who, though they bee left in a poore estate, destitute of all worldly wealth; yet let them not looke so much vpon their present wantes, to bee discouraged, as vpon their former obedience to be comforted. Haue they behaued themselues humbly and thankfully, towards their parents? haue they bin willing to do, for them, what good they could, and to yeld due obedience vnto them? Make account then, that God will blesse and succour them, that they shall liue a long and happy life vpon the earth. But those that be now so rebellious, as they bee

3
Children
of neede not
be discoura-
ged for their
pouertie, but
for want of
piety.

sicke of the father or mother, and desire the parents lands, more then their life: they may iustly looke, that the day will come, when their children will be as weary of them, and as willing to be rid of them, as they haue beene of their owne parents,

But here seemes an obiection to arise: We see it farre otherwise offe times. Wicked persons often liue long, and those that be obedient, often dye quickly. To this we may answere, that the reprobate liues but to heape vp wrath, against the day of wrath, and to make vp a greater measure of his sinnes, that God may make vp a greater measure of vengeance. So that the greatest promotiō, for reprobates, were, to dye, as soone as they be borne: for the longer they liue, the more sinnes they commit, and the more shall bee their torments. But, for the godly, if God cal them away, it is to bring them to a better place, that they may be taken from the euill to come. As the one onely good sonne of *Ieroboam*, dyed yong, to the intent, he might not bee infected with the fearefull sinnes of his fathers house, if hee had liued longer among them: and also, that hee might not be afflicted with the sight of those horrible iudgements, that were to fall vpon that gracelesse family. And this is no ill bargain, to bee taken from earth to heauen, from the conflict, to the triumph, from the battell, to the victory, from man, to God, and the company of his Angels and Saintes.

That the Lord thy God giueth thee.

All good
things are
Gods gifts.
Psal. 44.

3.

IN that it is said, God giues them this land; This we learne, that all good things are the giftes of God. As the people of God say in the *Psalme*, their sword & bowe did not bring them into the land of *Canaan*, but the Lord; according to his promise made to *Abraham*, to giue that land, to him and his seede, for ever. So that God giues possessions and inheritances: not wit nor nature. As *Deut. 2.* God saith, hee gaue the *Edomites*, *Ammonites*, and the *Moabites*, their possession: and hee did cast out great Giants, before them. They thought it had beene their valour: but God sayth, it was his mightie worke, or else they could

could not haue stooode before those huge and monstrous Giants. And hee sayth also, that they shall haue it still. So that God both puts, and keepe, men in possession. So in *Psal. 24. 1. 2. The earth is the Lords: & thē he giues a reaso,* He hath made and founded it on the waters. All men in the world cannot make one thing: and when a thing is made, they haue no power to preferue it. Because therefore, God can onely create and make, and when they bee made, vpholde and preferue these things, he is the onely true owner of them. And although hee put man into possession, yet hee will neuer put himselfe out of possession, but he will haue the disposing of all. No man hath the fee-simple of his life: the best tenure is tenant at will, and if God call the soule it must not take day with him.

Sith then the earth is the lords, & he is the right owner of it, this vse we must make of it; thankfully to acknowledge, whēce we receiue all these things that wee enioy, and carefully to vse thē to the honour of the giuer. Most men wil say, who is so simple, but he knowes, and confesseth, that God giues him all things: In worde, it is true, almost none, but will say so: yet in deede, and in practise, how many be there, which deny it, and say the contrary? For where there is a true and hearty perswasion, that God doth freely bestow all things, and we haue them of his gift, these two things will alwayes follow. First, such an one so farre as they are so perswaded, will neuer be proude: for they can say to themselues, What haue I that I haue not receiued? and then wee will rather be the more humble, when wee know that wee are more indebted to God, and haue a greater reckoning to giue. For, all swelling proceedes from hence, that one thinkes he is beholding to no body but him selfe.

I
Thankful-
nesse is due
vnto God
for the be-
nefit of this
life.

Secondly he, that in trueth of heart confesseth he hath it from God, will vse that hee hath to Gods glorie, and not bestow it vainely vpon his owne lustes. For why doth God giue you so large wages, but that you should do him the better seruice? and why hath the steward his masters goods, but to lay all out to his masters profit. Else if a steward should say, I haue onely the keeping of the mony, but it is all my masters & not mine; and yet he will spend it lauishly in gaming or rioting: then he is either a dissem-

dissembler, and thinks not that it is his masters though hee say so, or else he is a thiefe that will waste his masters goods so vn-thrifsly. But in truth the ill vse of goods, shewes, that most men in their harts, say of their goods as the atheists of their tongues, *Psal. 12 Our tongues are ours, and we will speake.* So these say of their wealth, It is ours, and we will doe with it what we lust. But it is not yours. When did you purchase it of God? when paid you any price to him for it? where was the bargain made, or the writings sealed? What? is God shutte vp within the cloudes, that he hath nothing to do in the earth? Nay, but time will come that they shall knowe to their grieve, that the earth is the Lordes, though he for a while hath permitted the vse of it to the sonnes of men. Therefore let them learne to vse God as a land-lord, and let not their lust be master of the Lords goods.

2
The abuse
of the good
gifts of God
doth oft de-
prive vs of
the things
themselves,
or better to
want them
then haue
them.

This serues also for the terror of those that haue & do abuse the good benefits of God to his dishonour. God will certainly turne them out: or if hee do keepe them in, it shall be but as in a prison. They shall not haue the vse of these things by the vertue of the covenat, that they may say, as it is here said, The lord, thy God, gaue thee these & those things: but thus they may say, the lord thine enemy hath permitted thee to haue these and these things. *Judas* could not say, the Lord my God hath giuen me this mony: but, the Lord hath appointed me to perish by this mony. And so it is with al such as abuse Gods benefits; they come not in mercy, as blessings & fauours, to further their saluation: but they come as curses to harden their hearts, to make them proud or couetous, and so to procure their sooner and speedier destruction.

3
Gods chil-
dren shall
want no
good thing.

Lastly, this serues for the comfort of Gods true children and faithfull seruants. Such God giues all things, therefore surely they shall want nothing that is good for them: for hee himselte saith it is not good to giue the childrens bread to dogges; and shall wee thinke, that hee will doe it? doth God feed the swine, and will he starue the children? And therefore that which often times they take for a discouragement, that Atheists, profane blasphemers, and filthy drunken swaggerers, haue mony to spare, & carry a sway, when Christi-

ans be in misery, pinched with want and necessity: that should be a great encouragemēt to their faith. For, be the dogges kept thus fat and well liking & sūre then the children, though they haue not things superfluous to make them wanton, yet shall haue things necessary, for their vse and comfort. For, the Lord is our habitation, he is *a sunne and shield vnto vs, the lord will giue grace and glory, and no good thing will bee withhold from those that walke vprightly. P/sal 84. 11.* And these things they haue by vertue of Gods couenant, & as testimonies of his loue. And therefore, though their portion be not altogether so large: yet, *a little that the righteous bath, is better then the troublesome abundance of the vngodly, P/sal. 37. 16.* For they may say, the Lord our God hath giuen vs these things, and that in mercy. Therefore if God be true and iust, if he be the Lord of heauen and earth, if they cast themselues and their trust vpon him, he will cast all things good and necessary vpon them in the due and fit time: or if they haue some outward wants, they shall bee recompenced with inward graces, and better comforts. And thus much for the fifth cōmandement, concerning the speciall duties of men in respect of their place, gifts, and age. The sixth commaundement followes.

The





The first Commandment.

Thou shalt not kill.

THis commandment respects the person of our neighbour, requiring vs to procure his welfare and safety both in soule and body, & to auoyd all kind of cruelty and vnmmercifulnesse.

The parts {	prohibitio	of {	omission	to {	body
					soule
			}	}	
		practise			
	{ precept				

Omission of
works of
mercy.

What the things of omission be, that are forbidden concerning the body, it may appeare in *Mat. 25.* where Christ condemnes some as goates, limbes of the diuell and firebrands of hell, because they gaue not meat to the hungry, and drinke to the thirsty, and cloathed not the naked, and visited not the sicke and imprisoned, and such like. So that the neglecting of these duties of mercy, is sufficient to condemne them, as guilty and worthy of eternall death, and hell fire. And *Luke. 16.* in the parable, the rich man is cōdemned for want of mercy vnto *Lazarus*, because hee had enough to bestowe on pride and vanity and pompe to set out himselfe; but nothing to giue to his poore comfortlesse brother. Whereby is shewed the doome of al such wretched persons, as haue this worlds goods, and yet let their godly brethrē want, shutting vp the bowels of compassion from doing good. The charge of cruelty, and want of mercy, lyes heauy vpon such: for, he that turnes his eare, from the cry of the poore, shall cry himselfe and not be heard. An other thing of omisiō is, when one neglects to pay the due wages & recompēce for the work of ny poore man. For, if it be a miserable sin not to doe good freely where need requireth, it is much more abominable and damnable, not to giue a due debt and reward

1. Ihon. 3.
17.

Prou. 21.

13.

The worke-
man should
haue his wa-
ges.

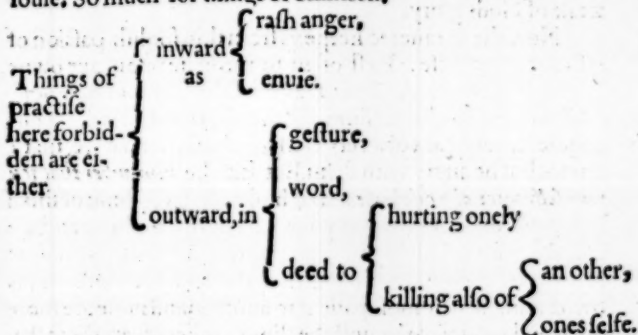
reward

reward of the worke when it is deserued. So *Dent. 24. 14* *Thou shalt not oppresse an hired seruant that is needy and poore, thou shalt giue him his wages for his day, neither shall the sunne goe downe vpon it (for he is poore and therewith sustameth hce his life) least he cry against thee to the Lord, and it bee sinne vnto thee.* This is condemned as an vniust and vnimercifull thing, that when one hath hired a seruant, or any to doe his worke; when the worke is done, he should either giue him no wages, or else not giue it him in conuenient and due time, but he must seeke for it when he should haue vse of it for his reliefe. And God saith there, if such an one bee pinched with necessity and cry vnto God, hee will heare and reuenge his wrong. And *Iob* to proue himselfe no hypocrit, vseth an imprecation concerning this sin, in *Chap. 31. 39.* that if he had eaten the fruite of his land without siluer, and had not paid the wages to him that tilled it, and brought in his haruest, or if the furrowes of his land had cried together against him; then let his ground be accursed: as, indeed, he and it had both bene guilty thereof, if he had broken this commandement in this high degree. And if he had done so, the very earth would haue cryed, the furrowes would haue made a complaint against him. For, two speciall finnes there be in the second table, that make the land cry to God, that he can haue (as it were) no rest, vntill he take vengeance. The one Sodomy, and the other oppression and cruelty, against this commandement. As afore in *Deuter.* so in *Iames* he saith; *Howe yee rich men: & why, what misery is neerer? The cry of the poore, oppressed by you, is come vp into the eares of the Lord of hosts.* When one gets his goods so ill, and enricheth himselfe by withholding other mens dues, though the man should be silent and say nothing; yet his necessity, his belly, and his backe, would make an hideous outcry before God, till hee had executed his vengeance. And, for sinning in this braunch of this commandement, *Iehoiachim* was blamed, *Ieremi. 22. 13. to. 20. verse.* Which is so much the rather to be noted, because most men thinke that the dignity of the persons, may make some excuse for their sinne: but it is not so. For, if any might vse the labour of an other without recompence, then might the king, who is the soueraigne lord of all: yet he, being a king, is reprov'd by God for this. Hee is charged, that hee built his house without equity. How is that proued?

proued: Hee vsed his neighbour without wages and giues him not for his worke. And for this cause and his filthy couetousnesse, the Lord would not vouchsafe him the common honour of men, to be couered with earth when hee was dead, but hee should bee buried as an asse, stript of all hee had, and then dragd without the city, throwne out, that his carcase might be foode for beasts and birds. And what was his crime? euen this, hee did not reward the poore but serued himselfe vpon them. And thus this comandement is broken, in omitting the workes of mercy, and in not paying sufficient wages and in due time, to those to whom it is due,

The omission of the duty to the soule, is either of superiours or inferiours. Of superiours, first and chiefly of the minister. If he doe not preach, and admonish his people plainly and faithfully, he is guilty of murdering & destroying their soules. As in *Ezek. 33. 8.* *If he tell not the people of their sinnes, they shall dye in them, but their blood shall be required at his hand.* And if he doe tell them, though they amend not, hee is free: as *Paul* saith, *I am innocent of the blood of all men.* *Act. 20. 26.* and why? *because I haue told you all the counsell of God, and kept nothing backe.* So for other gouernours also, as parēts & masters of families: for euery man is a bishop in his own house. For so it is said, *Deut. 6. 7.* *Thou & Israel shalt teach these things vnto thy children, thou shalt talke of them &c.* Those then that haue no care to teach their children, and seruāts to know God, or to come to the word of god, whereby they may be sanctified & brought to saluatiō; such imbrue their hands with the blood of their soules, and are guilty of cruelty, because, through their negligence, they let those, that are committed to their charge, run headlong to their destruction. Such are those, (against whose soule, this charge shall lye hard at the day of the Lord) that neuer so much as require or perswade their inferiours to come to heare Gods word, and to vse such exercises as may encrease their knowledge; but rather permit, yea encourage them, to breake the lords sabbath and spend it in foolish and wicked practises either at home or else abroad. And for inferiours, they also when they wil not take instruction omit that duty that should saue their soules. As in the body,

body, that seruant that would not eate his fooode when it is allowed him, is a murderer of his body: so hee that when hee is taught & admonished casts it off, his blood shal be required at his owne hand, and God will proceed against him as against a wicked and cruell person, that hath done no good to his owne soule. So much for things of omission,



The first thing of practise that is here forbidden, is inward: and that is hasty & vnaduised anger, rash and vniust wrath. As ^{Rashnesse,} in *Mat. 5. 22.* Christ saith, *who soeuer is angry with his brother vnaduisedly, is culpable of iudgement*; guilty of the wrath and vengeance of God. Now that is vnaduised and sinfull anger, which either hindreth one from doing good, to the persō with whom he is offended, by praying for him, or kindly admonishing him, or else when it is conceiued without sufficient cause, or exceedeth either in the time or in the measure. As *Paul* saith, *Ephes. 4.* *Let not the sunne goe downe vpon your wrath, nor giue place vnto the diuell.* That which was (for the suddaine and present passion) naturall, if it lye soaking, and lingring, and sinke deepe into the heart, it growes then to be diuellish. And so if ones anger bee about that, that the quality of the fault requires, this is rash, and comes not through the folly of the party with whom he is angry, but through his folly that is angry. Therefore wee must looke that wee be neuer moued without a iust cause. And then that we proportion our anger, to the sinne committed against God, and not to the iniury done to vs: for that procedes from

from pride; and is no better then reuenge: & therefore we must more be grieued at those things that breake the first, then those that breake the second table: and alwaies that, that doth most displease God, and is most odious to him, must be most grievous to vs. And yet let not the sunne goe down vpon it neither: but let it quicken vs to prayer, for the person, and that with a zeale of Gods glory.

Rules to
make men
patient.

Now the meanes to keepe vs from this foolish passion of rash anger are these. First often to meditate vpon our owne sinne and vilenesse. As *Titus. 3. 2.* hee saith, *Shew all meekenesse to all men.* Yea but, might some say, they be so vntoward and disobedient, and I am of a very cholericke and hot nature, that I cannot but be angry with them. But (saith he) *remember that you your selfe were also disobedient:* as if he should say, Think of this a little, and consider how bad your selfe both haue bene and are still, and that will coole your choler and make you more meeke to others that offend. So that he that oftenest remembers his owne sinne, will be most patient to another; and none are more eager and passionate against the slips of others, then those that are most slacke and negligent, to examine their owne great sinnes. So that could we consider our owne offences, how rebellious wee haue bene against God, and how often iniurious to men, this would make vs more quiet, and to take more deliberation before wee were offended so much with our neighbour; it will assuage, delay, and take away the edge of our rash anger against the weakenesses of others.

2

Secondly, labour to get wisdome, alwaies, and in euery thing to behold Gods providence, to see his hand ruling euery thing, and to perswade our selues, that all things come to passe according to his purpose and direction, and then wee shall not so soone fret against men. As *Dauid*, when *Shemei* railed vpon him, and he looked to God, & did not fixe his eyes downward onely to *Shemei*, it was so farre from distemping, and overheating him, that it quickned him to prayer, & made him so much the more humble and earnest before God. For he saw then (and so may we) that though it be vniust with man, yet it is iust with God, and though we haue not deserued it at their hands, and so they

they wrong vs, yet we haue deserued that at Gods hands, and much more too, he doth vs no wrong at all.

Thirdly, auoyde the occasions that will prouoke vs to it. 3
As men wil keepe gun-powder, and towne, and such dry stufte from the fire, so let vs be as wise to preferue our soules from those sparkes that would fire them with anger. As, from the company of froward persons, whose words and vngracious dealing, wil much moue one to passion; from gaming & drunkenness, that make men quarrell & ready to fight vpon euery light occasion. As the drunkenard saith; *Pro. 23. 35. They haue striken me, but I will to it againe.*

Fourthly, it is good to marke and obserue those that bee 4
stirred vp with passionat anger, beholding their countenance, how vnseemely and disfigured it is; how rude their actions; how absurd their words; how base and contemptible all their behaviour is: and the sight of this in another, will bee some meanes to make him loathe it in himselfe.

Lastly, consider what testimony the word of God giues of 5
this fiercenesse, and angry raging moode, and of froward and vnquiet persons; *Anger rests in the bosome of fooles.* Euery *Eccles. 7.*
time a man giues place to this vnruely passion, hee makes an 11.
open proclamation to all that be by, of his owne foolishnesse. So much fury, so much folly; the more chafing, the lesse wisdom. Hee that cannot rule himselfe, but must breake out to his owne shame vpon euery light and small occasion, testifies to all that stand about him, that he hath no true knowledge of God, no knowledge of himselfe, no sound discretion or settled order in his heart. Let men excuse it how they will, it is their nature, and you must giue them leaue: then you must giue vs leaue to giue credit to Gods word. If it be your nature, it is a foolish nature, and a proude nature: and if you ouercome not this nature, you shall neuer be but a foole in Gods account.

Oh, but you must beare with vs, and not thinke so hardly of vs for our infirmities. Well: sometimes men may put vp their raging without wordes, and beare their stormes with silence: but it cannot bee, but such a man shall carry

Pro. 12 16

the brande of a foole, and in his heart, hee that sees him, cannot but beare this opinion, that hee is a man without wisdom. He cannot reuerence him in his heart, hee cannot but yeelde, that the saying of the holy ghost is true, *A foole in a day is known by his wrath*: you can hardly finde a fooles heart without some coales of fretting and anger. And these bee the meanes to keepe one from this first inward breach of this commaundement; viz, from carnall, fleshly, and sensuall anger, that comes from the diuell, hardens our brothers heart more, and hinders our selues from dooing the good, that else wee might.

Enuy.

The second breach of this sort, is enuy, a bitter affection, for the preheminence of another. An hatred of our brother, for some good thing that hee hath, which we would haue, but cannot. Thus the diuell was a murderer from the beginning, in that he carried such an enuie to our first parents by reason of their good estate, as that hee neuer rested, till hee had brought them into as bad case, almost, as himselfe. Thus also *Kaine* brued enuy so long in his heart, till he practised the slaughter of his brother with his handes. For he carried such a malice to him in his heart, as that he could not afford him a good word, or countenance. And what was the matter? his brother was liked of God, and better accepted then himselfe. But what fault had he done? This was all, God loued him better, and well he was worthy, for he was more holy and vpright. But indeede a proud heart thinks all lost, that comes not to it selfe. So *Josephs* brethren carried a froward affection against him, and gaue him all churlish lookes, wordes, and entreaty. And how had *Joseph* offended them? what wrong had hee done? what euill had hee spoken or practised? Surely none. But he behaued himselfe so well and honestly, that his father did esteeme of him, and loue him better, then any of them: and therefore they tooke great scorne, that any should bee preferred before them, in their fathers fauour. But, had not hee deserved it? That is all one, they cannot endure, that their father should loue any better, then them: and therefore they will make him away, he shall not liue.

Now

Now, how grieuous a sinne this is, it will appeare, if we consider the causes of it, and the effectes. The causes are, pride, and abondance of selfe-loue, but exceeding want of true loue. For loue enuies not: but selfe-loue and pride would haue all themselues, and thinke that they are wronged, if another haue any thing more then they. Then the effect that it brings after it, is, actuall murder, if it bee possible, as in the former examples, and the Pharises: who, when they began to beare a grudge against Christ, because hee had better giftes, and more account among the people, then they had, could not bee quiet, till they had nayled him to the Crosse. This man also is a twofold murderer, and killes after a double sorte. For, first hee hates his brother, whome hee ought to loue so much the more (for, as God doth giue more graces to any one, and so shewes his loue more vnto him; so is it our dutie, both to bee contented with Gods dealing, as also to shewe our loue and kindenesse the more, because God shewes his); but now hee hates him for this cause, and *hee that hates his brother in his heart, is a man-slayer.* 1. Cor. 13. 14.

An enuious man, a double murder
rer.

Secondly hee is a murderer of himselfe too; for Enuy is the *rotting of the bones*, hee eates vppe his owne heart, and impaires his owne strength. And therefore, as the drunkeard and glutton is a murderer, because hee weakens himselfe and hurtes his bodie, with excesse: so bee those also, that by this cursed affection, drye vppe their blood, and consume their owne body. So Kaine set his crueltie on worke, first, in his owne bodie, and was vnnaturall against himselfe; and after against his brother. First, by grudging and repining, hee made himselfe sicke, disfigured his countenance, made him looke pale and wanne, his face was cast downe, his marrowe beganne to consume and waste: and then hee fell to take his brothers blood, for a medicine to ease his paine. An enuious person, then, is guiltie of murder two wayes: First, for hating his brother, whome he ought to loue as himselfe. Secondly, by entertaining such a fretting canker, that eates vp his owne bodie, which hee ought to preserve.

1. Iob. 3.
15.
Pro. 14.
30.

Gen. 4. 5.

Remedies
against en-
uy.

Now the way to keepe out this monster, is to get store of charitie into our heart : for then we are armed and fenced against repining at an others good. When shall you haue a louing mother grudge at her childes beauty, goods, good name, or such like ? When will she thinke her childe doth too well, and be forie because hee is in so good an estate ? Surely neuer. And why? because she loues him. And that is a buckler against all enuy. So much for the inward breaches of this Commandement. The outward follow.

Disdainful-
nesse.
Mat. 3.
22.

And first by gesture, by any disdainfull and froward action or behauiour, done to despight, grieue, or contemne our brother. As, Christ condemnes the saying of *Rachab*, which is not a word signifying any ill name, or reproachfull tearme, but a cutted answere, ioyned with a scornfull and contemptuous behauiour, to disgrace our brother. As if one should say; What, you sir? or such like : when the vntoward disdainfull cariage of the body to greue our brother makes it a sinne. And so the wicked persons first practised murder against *Steuens* in their gesture, for they gnashed their teeth at him. And so *Luke 16. 14.* when Christ had spoken against couetousnesse, then the Pharises, and so many as were couetous, snuffed at him, they would haue him knowe, that they scorned to bee controlled by him; and therefore they make but a puffe at him and his Sermon. And so *Iacob* was driuen away from himselfe, for hee could not looke vpon him in peace, as at other times; but his visage was fowre and lowring, (as *Iacob* saith to his wiues,) and therefore he could tarry with him no longer.

Gen. 31.

And this is so much the worse, if it be in an inferiour to-wardes a superiour. As, if the childe or the wife shall sharpen their face, and looke frowningly and maliciously, vpon the parent or husband; this is a great offence: and how-euer they may account it a small matter; yet those, against whome it is done, feelee what grieffe it brings, and that they could with more ease suffer a blow of an other, then such a dogged looke of them.

First

First then we are forbidden here to grieue others, by carrying our selues in countenance and behauiour rudely and vngreatly towards them. Secondly in word, by prouoking teames, as Christ saith, *Mat. 5. 22. He that calles his brother foole, is worthy to be punished with hell fire.* And Paul, *I. Cor. 6. 10.* reckons them in the number of adulterers, buggerers, and such like filthy persons, & saith, that *no rayler shall enter into the kingdom of beauen.* And Christ saith, *Wee shall giue account for Mat. 12. every idle word.* Then if God be so iust a Iudge, that he will not 36. beare with idle and fruitlesse speeches, that are scattered in the aire to no purpose: how do they thinke to speed, that haue not onely abundance of waste words, but their mouth also is full of cursing and bitterneesse on every light occasion? If they be crossed but in the smallest matters, and euen a little moued, their mouth runnes ouer with all manner of rayling and cursed speaking, such, as it is not meete to name among Christians. Those therefore that finde themselues guiltie of this, that they bee so easily prouoked to such foule and reproachfull teames, must confesse before God, that they be miserable breakers of this Commaundement. For this, though it be a dry blowe, yet it is a fore blowe, and strikes to the heart, and dries vp the blood with sorrow and vexation.

But that wee may bee freed from this euill tongue set on *James 3. 6* fire of hell, we must pray to God, first to set a watch before *Remedies* our mouthes, that wee may not speake vnaduisedly. And *against an* secondly, to giue vs a good heart. For, according to the abundance of the heart, the mouth speakes. That is the guide of the *ill tongue,* tongue, and (as it were) the ware-houise to the mouth: and looke *Psal. 141.* what stufte good or badde is laide vp in the warehouse, that *3.* you shall see stirring abroad in the shoppe. The tongue *Mat. 12.* no man can tame, but God can tame it: to him therefore we *34.* must runne, that hee would take away the euill of our hearts, *Iam. 3. 8.* and set such a watch ouer vs, as that we may speake good and wholesome speeches, profitable to Gods glorie, and the good of our brethren. So this Commaundement is broken in word.

Now it followeth, how it is broken, in deed: and that first

when one strikes to hurt, without death. This hurting of our neighbour in reuenge, God hath appointed to bee punished by the Magistrate, by inflicting the same hurt vpon him, that hee in his heate of reuenge, hath done to another: *An eye for eye, hand for hand, foote for foote, &c.* And that most iustly too, that hee should drinke of his owne cuppe. Hee thinkes it a light matter in his passion, to strike out ones eyes: therefore hee shall feele himselfe how small a thing it is. Hee makes it a small thing, to cut off a legge or an arme; well, if hee like it so well, hee shall make triall in himselfe how good it is. Which shewes also, that God doth exceedingly hate this boldenesse of men, to runne vpon their brother in reuenge.

Reuenge-
ment, what
wrong it
doth.

And that wee may the better see the vnlawfulnessse of this sinne of reuenge, consider what wrong it doth vnto the party, and vnto God, and to himselfe that would bee reuenged. For the person on whome he seekes reuenge, hee takes vpon him to punish him, without any calling or authoritie, and therefore is iniurious. But may not I do to him, as he did to me? No: God giues no such allowance, therefore one goes beyond his commission, and for this cause doth iniurie. Then, to himselfe hee doth wrong, that seeks reuenge: for it imbitters his enemy more, and makes him more mad against him. And then he is not sure to speed better, but he may get more hurt to himselfe: and if hee be too strong for the other, yet he hates him more, and watches to do him a mischief. And besides, hee strips himselfe of Gods protection, he neither can pray for a blessing, nor have a blessing, because he is out of Gods defence: he promiseth no shelter, neither do his Angels watch ouer him, that is out of his wayes. Therefore he is subiect, either to hurt another, & so to imbitter him more, or to be hurt by another, & then he hath no comfort: for hee ranne into his owne daunger, and sought his owne harme.

Lastly, he wrongs God most of all, for hee takes his office out of his hand: for God hath saide, *Vengeance is mine, and I will repay.* Who made you a magistrate to take Gods roome? What commission haue you to lay handes vpon his image?

But

But if I suffer this, hee would alwayes be meddling and quarrellsome, I should not have any quiet by him. But God saith, I will repay. Thinke you, God hath left governing the world? or is hee asleepe, that he cannot see these troublesome persons? or doth hee want iustice, or power, that hee cannot, or will not, punish them sufficiently, but you must needs rush vpon the bench, and bee plaintiffe, Iudge, and executioner your selfe? Nay, you doe God great wrong, hee hath saide, I will doe it: and will you presume to stepp before him, and say, I will doe it my selfe? But God is fittest to rewarde and reuenge iniuries, for hee is not partiall, and hee tries the heartes, and sees all circumstances, why hee hated you, how long, and with what minde hee did thus, and thus vnto you; and hee also can and will proportion the punishment to the fault: whereas commonly, if men might carue to themselves here, they would cut a great deale too deepe, or else bee too sparing. But sith God can doe it, in best time, in best measure, and in best manner, and hath said he will doe it: what should you doe meddling with reuenge, vnlesse you will hurt your selfe, wrong another, and shoulder God out of his place.

Now for actuall murder, that is either

{ secret,
or
open.

Actual
murder.
1. Kin 21.

Secret, as by poyson, or some cuning device, such as was *Ababs*. Hee would not openly murther *Naboth*, but yet hee lets *Iesabel* haue his ring, and consents to and conceales the matter of that cursed and bloody fetch, against *Naboth*. Therefore the holy Ghost tearms *Abab* no better, then a murderer. In like case *Dauid* would not slay *Uriah*, with his owne hands, nor by the hands of his subiectes, but hee puts him in the forlorne hope, casting him in such a perill, that hee could not escape, and that also with a desire of his death; and then by this plot he thought to couer all: but God hath discovered, both to himselfe, and to the whole world, that *Dauid* was guiltie of murder. But the grossest, and most barbarous of all is, when one doth, with his owne handes, openly and willingly take away the life of a man.

2. Sam. 11.

This is condemned, *Gen. 9. 6. Thou shalt not shed mans blood.* The reason is added; *For hee was made in the image of God.* This is therefore to deface Gods image, and as it were to raze the princes picture and great seale. Yea this thing is so hateful vnto God, that he commaunds, that if a beast slay a man, he must be slaine, and his flesh not eaten.

Exod. 21.
28.

Now if God will haue a beast stoned that slaies a man, although he haue neither lawe nor reason to restraine him: much more those, worse then beasts, that hauing Gods Commandement, and humane reason to holde them backe, yet by these barres cannot be kept in, from violating the image of God, and spoiling the life of a man. Besides, they haue seene how ill murderers haue spedde. As *Cain*, what a curse, what a brande did God set vpon him, that he was alwaies a runnagate and vagabound, and could finde no rest vpon the earth! And *Numb. 35. 33.* it is saide, that the lande is defiled by blood, and cannot be made pure, but by the death of him that was the murderer.

Now this is so much more vile, by how much they be neerer bounde in any linke or bonde to him that doth this wrong, as a brother the brother; a childe the father; the wife the husband, and such like: This makes the sinne a great deale more hainous and odious. But most monstrous and vnnaturall of all, is it, for one to laie violent handes vpon himselfe, to whom hee is bound by all bondes. For though one be neere to father and mother, &c. yet himselfe is most neere to himselfe, and hee ought to haue most care of himselfe: therefore for one to rende his owne soule and bodie asunder is moste horrible, and breakes most bondes of God and nature. And this no beast will doe. Sometimes they will teare and goare one another: but no beast was euer in such extremitie of paine or misery, as that hee would rage against himselfe, and seeke to deprive himselfe of life. And this is noted of most impious and desperate persons, as *Judas* and *Achitophel*, which were first barbarous and cruell to others, and then at the length they turned the pointe of crueltie against themselves.

Therefore

Therefore this should make vs pray to God to preserue vs from this highest degree of murder & most haynous and execrable cruelty. For, the causes that one growes to this (more then beastly) rage and cruelty against his owne body, is first a monstrous pride, that he will not be at all, vnlesse he may be as he list himselfe, he will not submit himselfe to Gods will. Secondly vnbeleef, y^e he hath no faith in God, nor euer looks for a good issue out of troubles. Thirdly, vsually, from extreame cruelty to others: as *Paul* when he had bene bloudily minded against the priests of God, and *Dauid*, he made his conscience so fierce, as that it set vpon himselfe and wreaked his teene on his owne bowels. And *Achitophell* was cruelly bent against *Dauid*, and caried an earnest thirsting after his blood, and then at length hee fell to be as ill minded towards himselfe, when hee was once crost of his purpose and desire. Now let vs labour to keepe our selues from enuy and hatred and take heede of reuenge, and God will keep vs from murder. He that makes conscience and prayeth against the least, shall keepe himselfe safe from falling into the greatest. Thus much for the things forbidden in this commaundement.

The thing commanded generally is to loue the welfare and safety of our neighbours soule and body, as our owne: and the particular duties that in it are giuen in charge are either inward or outward. The inward are two, meeknesse, and compassi-
 on. Meekenesse is a milde, quiet and louing disposition of Meekenesse
 the heart, and a kind and curteous affection to our neighbour.
 This is commanded, *Ephes. 4. 32. Be yee courteous one to another and tender hearted.* This curtesy hee opposeth to anger and bitterness, which hee had named in the former verse, as breaches of this comandement. And there be reasons why men should carry tender and meeke affection toward their neighbour. One may be that which is said, *Isa. 58. 7. Hide not thy selfe from shine owne flesh.* We haue one God, one father, & are (as it were) one body, and therefore must be like affected one to another, as members of one body. Another reason is, *1. Peter. 3. 4. A woman of a meeke spirit is much set by of God.* That which is particularly applied to the woman is true of the man; that whoso-
 euer

euers is of a meeke and quiet spirit, he is in high account and fauour with God & his angels. As contrary a froward and contentious person, bee hee as conceited of himselfe as hee will, is base and contemptible in the eies of God, and of al Gods children.

Now the branches and parts of this meekenesse are, first, to
 Forgiuing
 one another *forgiue one another as in the place of the Ephes. before, Be ye courteous, forgiuing one another as God for Christs sake forgane you.* Meeting with an obiection that might be made, Why? I am as gentle affable & quiet, as any man can bee, so long as you doe not wrong me nor disgrace me: but indeed if you doe me iniury or crosse me of my wil, then you must pardon me, I am something passionate, I cannot endure it. Can you not indure it? what can you endure then? surely no more then a beare or a lyon, or a beast can, But a Christian meekenesse will forgiue and forget iniuries and wrongs. It will not onely bee kinde to the kind, and shew curtesy for curtesy, (for this the veriest reprobate and deepest dissembler in the world may doe) but it will overcome euill with good, it will bee kinde to the vnkinde, and put vp wrongs and offences. And as hee lookes for pardon from God for farre greater matters, so he will not sticke, easily to giue pardon for these lesser things. But he that cannot bring his heart to this, to forgiue his enemies and doe good vnto them, hath not yet attained to the first step of the duties required in this commandement, *Thou shalt not kill* and therefore can much lesse attaine to the latter and greater.

Construing
 things in the
 best part.

A second branch and indeed an effect of this kindnesse, is to construe all things in the best part, to take things in the best sence and meaning wee can, not to bee suspicious and misdeeming. For this ill construction, and wrong interpretation of things, by haling and wresting them, to the worst sence, is a meanes to fill our owne hearts full of bitterness, and make vs ready vpon euery occasion, to fall to brawling and contention with other men. When one shall bee doubting, Perhaps hee thinks thus of mee, it may bee hee had this meaning or did it in this intent, this will maruelously infect and leauen

leaven the heart with malice, and hatred. And therefore *Rom. 1.29* it is set downe as a note of an euill man that hee takes *all things in the worst part*, and this is a sure brand of a wicked person.

But a courteous and a meeke man, will bee sure, if a thing may bee expounded, one way better then another, to take it in the best sence, and make the best of it.

A third braunch and effect of meekenesse is to seeke after peace, to bee a peace-maker, to study to preserue and to maintaine vnity and loue, as it is said, *Psalm. 34.14. Seeke peace and follow it*: as if hee should say, Peace is a iewell most precious, which if one labour for, he may finde, otherwise hee cannot.

Yea but will some say, How can I get it? it flees from me. I would faine bee friends and hee will not, I offer peace, and kindnesse, but hee is froward, and I can finde no good entreaty at his hand. Well yet follow after it: though it runne from you for a while, pursue still, and at length you shall find it and that to your great comfort.

Now then a man followes after peace, when hee auoydes all things that might breede iarres and minister occasion of offence. For many there bee, that would seeme desirous of peace, and to haue men thinke well of them, and deale kindly with them: but they care not how they behaue themselves and what they doe to offend and grieve every one, and to stirre them vp against them. But kindnesse will doe every thing that may winne peace, and auoyde all things that may hinder it or breede strife: yea hee that is truly meeke, will rather, in matters belonging to himselfe, part with his right in some part, and bee content to want something that is due vnto him, then hee will raise vp contention and strife. And hee that doth not thus is not truly courteous, and therefore also, not much set by of God.

When a man followes peace.

The second inward duty is compassion and pittie. The former belongs and is to be performed to all men euen in time of their

Compassion and pittie.

their greatest prosperity : but this is proper to those that are in some affliction and misery. Now this compassion and mercy is to haue a fellow-feeling of the griefs of other men, to weepe with them that weep, to mourne with then that mourne, to beare the burdens of them that be weake, and so to fulfill the law of Christ. This is cōmanded, *Coloss. 3. 12. Now therefore as the elect of God holy and beloved put on the bowels of mercy.* He wisheth them as they would bee sure of their election, and haue a sound note of their holinesse and that God loued them, so to put on the bowels of mercy, let the misery of other men enter into their hearts, and make their bowels yearne, euen as it were their owne.

Now this compassion & feeling must be both to the soules and bodies. As for the soules we haue an example of Christ Iesus, that seeing the people as sheepe without a shepheard, in an hard case for matters of their soules, hee had compassion and mourned in his soule for them. And so he wept ouer *Ierusalem* when hee sawe them so stubborne and so to resist the grace of God, and the good meanes of their peace. And *Paul* saith. *2. Cor. 2. 4.* that when he heard of *an incelluous man* he wrote vnto them in many teares, and in much sorrow, almost as if the sinne had bene his owne. But contrary to this is the mercilesse and pittlesse behauiour and heart of such, as are so farre from weeping and mourning for the sinnes of other men, and from hauing any pittie vpon them, as that they despise, and contemne them, and make a iesting talke of it to their disgrace, rather then pray for them or grieue for them, to their helpe & amendment. Yea & worse then that, many bee so diuellishly minded, & so semble the diuell their father, as that nothing reioyceth them more, then to heare of an others fall: especially if he haue bene a professor and stood for religion, then if he slip, it is such good newes, and makes them so glad as if they had gotten a great booty. But little doe they knowe, how they sinne against their owne soules, and how they prouoke God to let them fall into the same sinnes, or to giue them vp to worse offences, that then they may find the same intreaty, and others should reioyce and mocke at their fall, as they haue done at the fall of an other. And
indeed

indeed a pittilesse heart and dealing towards other mens slips, is the next way both to make themselues fall into the like sinne, and also to shut vp the hearts of men from shewing any compassion vnto them. Also for matters of the body, wee must bee touched with the griefs of others, as *Heb. 13. 3. Remember those that are afflicted, as if yee were also afflicted*: and we must be as the members of one body. Now we know that the members be all partakers of the same griefe and paine. If any one, (yea but the meanest) suffer any thing, the rest also are partakers therof: and so if we haue that loue that ought to be in the hearts of Christians, wee cannot chuse, but feelee, in some part, the afflictions of Christians. And this the example of *Iobs* friends sheweth. *Iob. 2. 11.* It is said that hauing heard of the misery where into *Iob* was suddenly cast, they came to him, not as common custome is to bid him be of good cheere, and we hope you shall doe well: but they came to lament with him, they wept with him, and rent their cloathes, and sat down with him mourning. They, hearing their friends woe, would let him know that they were touched with it, and therefore they shew it by mourning and sitting in the dust, making his case theirs, so neere as might be. And if one be thus thoroughly and sensibly affected with other mens sorrows, this good effect will followe, that they will be very ready and willing to relieue them, and doe workes of mercy to them. As if one part be troubled with ache and paine, you need not make a long oration to stir vp the other parts, to vse their best meanes to ease & help it, for they are partakers of the griefe. But for want of these bowels of mercy, it comes to passe that men be so hardly drawne and haled to any workes of mercy, that it must bee puld from them by maine strength; and so many arguments, so many reasons, so many inducements must constraîne them to it, before they will yeeld: and then when all this is done, they bestow a thing of no value, nothing to the purpose. And those that bee bountifull and liberall enough in matters of lust and vanity, bee so sparing for workes of mercy, that one can hardly wring a penny from them, by all the perswasions hee can make. And what is the cause they bee so slow and vnwilling? because they neither haue, nor will haue, any

The good
that growes
by a sensible
feeling of o-
thers mis-
eries,

fence

sence of other mens miseries, but put away all consideration, and regard of these things, and give themselves wholly to pleasure. And in those matters which will cost them many teares, and bring them no good hereafter, but much sorrow, they care not how farre they runne, and what charges and expences they bee at: but for workes of mercy, and duties of compassion, that will further their reckoning, and comfort their soules, and do good to the church and Saints of God, they come off so slowly and so heavily, as though all were lost which is that way bestowed. And the reason is, because they haue an heart mercilesse and void of compassion.

Amiable be-
haviour.

Now the outward duties followe: and they are three in number specially to bee regarded. The first is an amiable and louing behaviour of ones selfe towards others. For, as a fowre looke, and an austere contemptuous gesture, breakes this commaundement (because it alienates mens affections from vs, and is a preparatiue to hatred) so it is a fruite of loue: and a part of keeping this commandement, that one should by al good & gentle cariage of himselfe, shew his readinesse and willingness to doe good, so neere as he can, to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a testimony of his humble and louing heart, that where he came hee was very curteous to all men, euen infidels, men of a false religion, and did carry himselfe in all good sort vnto them. As, when hee had to deale with the *Hittites*: First hee bowes himselfe in all curteous manner, and then his words were gentle, nothing sauouring of a proud commanding but with all milde and kind perswasions and intreaty: and when they willed him to bury his dead in any of their sepulchers, hee giues them hearty thanks, and with the like curtesy and good speech as afore, propounds his request. And this gentle dealing did so winne the hearts of these heathen people, and made him so well esteemed, and accounted of, amongst them, as they say to him, thou art a Prince of God amongst vs, & would deny him nothing. And so when he met the angels, which hee tooke for no other but for common trauailers, hee saluted them, bowing his body in all humble sort, gaue them good tearmes, and called them

Gen. 18.

them lords, and entreated them to eate a morsell with him. And by this affability and kind vsage of himselfe, hee did not onely get fauour and good account with them among whom he liued, but hath gottē Credit to this day, & shall to the worlds end; that being a man of such worth and good desert, so well graced, and of such place and wealth, all this did not make him sōwe, careles or disdaineful: but he shewed himselfe kind & amiable, euen to the meanest. For indeed proud and hauty lookes, and a scorneful & disdainefull eye, are such things as God abhorres, as he speakes *Proverbs. 6. 17.*

But we see on the contrary side, that many doe this now for their credit, & thinke to be esteemed by looking high: as, swaggers and ruffians, that haue no grace in them, nor outward thing to cōmend them. These abiect base persons, the scumme and froth of all the earth, rude in behaiour, wicked in heart, & carelesse in life, thinke if they can looke big, and carry a proud and a disdainefull face, and ouercrow euery man, & care for no man, scorne their betters, and prefer themselues before all, then forsooth they be men of some name, they shall be accounted of, & they be worthy to be looked after. They thinke to get credit by contemning euery body, & to be had in accōūt by making no accōūt of any. This is their courage, this is their valour, and they haue nothing to grace themselues with, but this kind of rudenesse. But in truth this disgraceth & discrediteth them, this proclaimes their shame, & shewes that they be light, and empty of all goodnesse. And though they had many good parts otherwise, yet this would bury all, and make them contemned in euery mans hart & eie, because they be so scornful & contemptuous to euery one. This was *Ismaels* kind of life, his hand was against euery man, he regarded none, nor cared for any but set them al at defiance & at naught, therfore euery mans hand was against him, they set as light by him, And these also haue a iust *Ismaels* reward, euery one is their foe, and euery man speakes of their shame: & what haue they gottē now? For they that wil be honoured must honour, and bee kindly dealt withall must deale kindly with others, he that lookes for an amiable behaiour from others, must shew an amiable behaiour to others.

The second outward duty is to defend the oppressed, and succour

Swaggers
and their
behaiours.

succour those that suffer wrong, and ill entreaty, a thing much comended in *Iob*, that he puld the prey out of the lions mouth, and sought out the cause of the poore, he was a father to the fatherlesse, and husband to the widdow. And this did comfort him in time of his trouble, more then all the wealth in the world, This is commanded, *Prou. 24. 11. Deliver them that are drawne to death, and wilt not thou deliver them that are ledde to bee slaine? If thou say, behold I know it not; he that pondreth the hearts, doth not he understand it; & he that keepes thy soule knowes he it not? will he not also recompence euery man according to his worke? Hee shewes, that if wee see those that bee vnrighteously drawne to death and oppressed, wee must not stand by and say, alas who euer sawe such a world as this is? who euer saw such dealing? but we must put to our helping hand, and labour, to our power, and as farre as wee can, to rescue them and deliver them: for faith he, wilt not thou preserue them: as if he should say, art thou so mercilesse that thou wilt not helpe the oppressed? But then hee meetes with our excuses, which wee are ready to make in such cases? Alas, I knew not that he had such need of my helpe: and if I should meddle, I might bring an old house vpon mine own head, and trouble my selfe when I needed not. But he cuts of all, saying, doth not God see thee and know thine heart: as if he should say; Well, these excuses may dazell mens eyes and make a faire shew, with them that can see nothing but shewes: but God lookes not so much to the tongue and what one can say for himselfe, but hee ponders the heart, hee doth not see it lightly, but knowes and considers euery particular thing and circumstance, & therefore it is no shifting nor doubling when he comes to take triall of vs. And hee knowes that all these excuses come from selfe-loue, and the loue of lucre and commodity, that one might spare cost, and liue at ease, and rather see an other oppressed with wrong, then hazard himselfe any thing to helpe him. And last of all he saith, you that be so loth to suffer a little trouble, and to be at a little charges to helpe an other man in his misery, know you not that God recompenceth men according to their workes? that he causeth them to reape like for like? & may not you come to the like misery your selfe? and then*

then, because you had no heart, nor will to helpe an other; you shall see others sit as quietly by you, and not venture to minister any succour vnto you. But now men are come to that self-loue and senselesnesse of other mens wrongs, as if they were things done in a farre country, and in an other age; as though it nothing pertained to them, they haue nothing to do with them. But those that be of the better sort, will onely haue a little idle pittie, and mercy of the mouth, in a few words; Alas, I am sorry, and it is pittie that honest men should be thus wronged: but neuer put too an hande to helpe, nor stirre a finger to doe any good to their reliefe, neyther be at paines nor charges to ease and deliuer the oppressed. But most men beare this minde, that they could take more paines, and be at more cost, to pull one of their owne beasts out of a ditch, then to pull a poore wronged Christian, out of the pawes of the persecutor. But *Jonathan* was not of this minde, hee ventured his owne life, to saue *Davids*: and deliuered him out of the hand of *Saule* his father, though it seemed *Danid* onely stood betwixt him and the crowne. And *Obadiah* being the Kings steward, when *Ahab* his master raised an hotte and sharpe persecution, and would haue slaine all the Prophets, and hee should haue scaped but hardly in likelyhood, if his master had perceiued that hee had borne any fauour vnto them: and the famine was so great, that no bread nor water, almost, could be got for money, so that it was not onely dangerous, but exceeding chargeable, to feede an hundreth Prophets now, whome the King sought with all diligence to put them to death; yet, notwithstanding all these impediments, hee stood faithfully for God and his Prophets, and kept them with bread and water sufficiently in the heate of persecution, and the midst of famine. *Rahab* also, so soone as she had any sparke of religion and the feare of the true God, defended the spies, and that with the hazard of her owne life. For, when the King would faine haue gotten them with purpose to haue slaine them, shee hid them, and saued their lives; and by that meanes also, saued her selfe, & her household: and had this priuiledge, that, afterwards, Christ Iesus came of her stock and posteritie.

Z

But

1. Kin. 18.

4.

Iosua 2.

But, on the contrary, most hellish and cursed of all are these that be so farre from helping and succouring Gods afflicted saints, as that they reioyce at their trouble and recount it one to another, as a very ioyfull tidings, that makes them merry, and they put an hand to it, & to their power help it forward. These be cruell wretches, inspired with the malice of the diuell, and vnlesse they repent, shall bee miserable wretches hereafter, plagued with the vengeance of God, as a rewarde for their crueltie.

Shewing
mercy to
the needy.

The third and last dutie here commanded, is, to shew mercy to the needy, that want, according to our abilitie, and their necessitie. This Christ commaunds, *Luke, 12. 33. Sell that yee haue, and make you bagges that waxe not olde.* Where, Christ exhorting them to be mercifull, meets with a common obiection; Indeed I would willingly bestow something vpon Christ, but alas I haue nothing to giue. Yet, haue you nothing to sell? Neuer a strike of corne? neuer a peece of land? no householde stuffe, that you could spare for Christ? If you haue, sell it, and giue it to Christ in his members. Euen as a wicked man will rather sell something to serue his lust, then that hee will haue it vn-satisfied: so doe you for Christs sake; let not him goe vnserued, but shewe that you loue him, as well as they loue their lust. Oh, but if I should sell and giue thus, I should bee beggered. Nay, Christ willes no man to begger himselfe, but make you bagges. This is such a treasure, as no other is like it; for none other will multiply and yeeld encrease, lying by vs; but is of that nature, that either of it selfe, it will corrupt, and the canker and rust will set vpon it, and bring it to naught, or else the theefe may meete with it, so that one is in continuall daunger to bee poore. But this is such a kinde of treasure, as in it selfe is eternall and growing, and is so surely kept, that no man can deprive vs of it, by force or craft. And then another benefit there is also, *Where your treasure is, there will your heart bee also.* This is a good effect, that if one lay vp a treasure in heauen, his heart will followe it.

What is the reason, that many men can come so hardly and with such difficultie to speake of heauen, that one may as easily

easily make a great mill-stone ascend vppe into the skye, as drawe their thoughtes to heauenward? Because their treasure is not there, they haue sent nothing before them thither.

Worldly men can talke nimble and readily of groundes, of money, and beastes, and such like, because in these they haue laide vp their treasure: and let a man goe whither hee will, from one end of the worlde, to the other, his heart will still bee there where his treasure lyes, of this hee will talke, at his table, in the fiede, as hee walkes, as hee lyes, euery where, and hee is not weary. The treasure drawes the heart vnto it. But these haue neuer laide vp one penny in heauen, haue reposed nothing in Christes bosome, and therefore haue no minde to thinke of him: one may sooner pull their hearts out of their bodies, then put any constant heauenly meditation of God, and the life to come, into them. But if a man would let his chiefe wealth bee with God, and lay vp his speciall goods in heauen, his chiefe thoughtes and speciall desires and meditations would bee of God, and of heauen, hee would talke of it as willingly, as constantly, and with as little tediousnesse, as the most couetous man speakes of his money and cattell, and nothing should bee so delightfull to him, as to conferre and meditate of things pertaining to the life to come. And *Pruo. 11. 17.* it is sayde, *He that is mercifull to the poore, rewardes his owne soule.* As if hee had sayde, euery man will yeelde, It is a good thing to be beneficiall to himselfe, and doe good to his owne soule: But this is most certaine, that nothing in the world, no purchase, no bargaine, shall bring so much profit to the soule, as a mercifull heart, and a liberall hand, to bestowe his goods vpon poore Christians, the members of Christ Iesus. So the Apostle saith, *2. Cor. 9. 6.* *Hee that sows liberally, shall also reape liberally.* It is otherwise in this matter, then it is in other haruestes: for, let a man sowe neuer so good seede, and vse all diligence in preparing and fitting the grounde, yet some casualty may befall, which will spoyle the haruest, and a man shall not haue his seede againe.

But heere it is certaine, one shall haue a good haruest, nothing shall hinder this crophe. If one sowe but a cup of colde water, for conscience, and in loue, it is sown vpon Christ Iesus, he is the ground: As in *Mat. 25. 35. I was hungry & thirstie, &c. ye fed and clothed me.* Therefore, vnlesse we thinke that Christ will be a barren ground, it is most certaine, that hee that scatters feede here, shall finde a large encrease. That which is cast abroad in mercy, shall returne againe in goodnesse: the more good a man doth, the more good hee shall receiue: and that certainly; because God will restore it. And there is nothing more effectuell to continue the good estate and prosperitie of a family, then when the gouernour of the family opens his hand abundantly, with all plentie of good workes and mercy.

Rules that
one may do
the duties of
mercy aright

Now that one may doe this dutie of mercy rightly, so as it may be pleasing vnto God, and bring comfort vnto his owne soule: these rules must be obserued.

I First, out of *Miscab 6. 8. Deale iustly, and loue mercy.* Iustice in getting, must be ioyned with mercy in bestowing: that must be well gotten, that is liberally giuen: or else, it is but to rob one, to giue an other: to take it from the right owner, to whom God hath giuen it, to bestowe it on an other, whom we thinke good. As *1. Samuel 8. chap. 14.* saith of the ill kings, that they would take away the peoples vineyards, and fields, and oliues, to bestowe them on their seruants, and on whom it pleased them. This is not mercy, nor to be accounted liberalitie: neither doth it deserue any better name, than theft. As, many among vs, care not how vniustly they get, whome they pinch, whome they oppresse, whome they wrong: but when the time comes that they thinke to shewe their liberalitie, and to let all the worlde haue a taste of their bountie, then no man shall be put backe, but every man shall haue his fill for a time; and now they thinke they haue quit themselves well, and you must account them very liberall, and bountifull gentlemen. Nay, first let them be iust, and then they may be mercifull; but till then, all is oppression, robbery, and spoiling.

Men must
be iust, be-
fore they
can be mer-
cifull.

And

And many idle ministers that get many benefices into their hands, and make themselves fat with the peoples blood, whom they sterue, and care not for feeding their soules at any time; yet, that they may get them a name of bountifull men, once or twice in the yeare they will come to the people, and feast them, and great good cheare they must haue: thus they rob their soules to feede their bodies, and vnder pretence of hospitality and neighbourhood, they make a prey of the people. But they should doe as *Zacheus* did, first restore the ill gotten goods, and then of the rest that was their owne, they might be mercifull and doe good: but it is no liberality to be lauish of an other mans.

Secondly, it must bee done liberally without grudging or murmuring: as, *2. Cor. 9. 7. God loues a cheerefull giuer.* It must not be wrested from vs but come willingly and freely, or else the praise is lost. So *Prou. 3. 27. Withhold not the good from the owner thereof.* He makes the Christian neighbour that is in necessity, an owner, euen one that hath good right and title to our goods, according to our ability. For God hath giuen it vnto them and it is their due: therefore he saith, withhold it not from them, but giue it readily, put him not backe, but let him see that thou art glad to doe him good, and that it is a delight to thy soule to help him in his need. So Christ saith, that y^e poore widowes farthing was more in Gods account, then all the large offerings of richer men. For they did it most of them ambitiously, & some Pharises meritoriously, to bind God vnto them and make him beholding vnto them; but she did not looke to credit: for it was rather a discredit, that when all the rest come with their great sumes, she comes in with her mites among the rest, neither did she thinke to merite any thing at Gods hand, but desired to please God. That which shee had, though it was but a little, shee gaue very freely: and therefore God accounted it, as a very great gift. Therefore we must look that our gifts be free-wil offerings, and come voluntarily, and then they are likely to be accepted.

Thirdly, wee must looke to doe good, especially to the house-hold of faith. Though a man should doe good to

Cheerfull
giuing.

all mankinde, yet his principall regard should be to Christians, that where Gods kindnesse appeareth most, there his kindnesse may be most exercised; and he may doe most good, where God hath giuen most good. So, *Mat. 23*. That which they did to poore christians, was accounted, as done vnto him, and that he paid, as a debt of his owne.

Which confutes those, that, if they bestowe any thing, be sure Christians shall haue least: but it is done hand ouer head, without any regard to whome it is done, and euery one shall fare better with them, then he that is best. There is a certaine hidden malice, and a secret inueterate enimitie to good men, that they can bestowe nothing, except it be on such, as cannot pray for them, but will abuse what euer they bestowe vpon them. And thus much of the thinges forbidden and commanded in this commaundement, that wee do the one and auoyde the other.

Hindrances
from the
keeping of
the first com-
mandement.

I

Pro. 13. 10.

Now certaine things must be auoyded, which are occasions of the breach of it, and hinder the keeping of it. And the first of these is pride; for, so much pride as there is in any, so much occasion there is of the breach of this commaundement. For, so the holy Ghost saith, that, onely from pride, contention comes. Hee that is proud, is alwayes ready to stirre vp strife, for hee will doe wrong to any, but he will bee admonished by none. Secondly, hee so spendes and ruines his estate, by seruing his proud lust; that he hath nothing to bestowe in workes of mercy: by setting himselfe so high, hee brings his estate so lowe, that hee cannot afford to do any good: hee is alwayes in want and neede, still shifting, and cast behinde hand, because hee is too lauish in spending vpon needlesse things, to serue himselfe. As the *Sodomites*, though they liued in the most rich and plentifull country vnder the Sunne, and that which was fruitfull of all encrease, yet they could shewe no worke of mercy, no good that they could doe: why? because they were proud, and thought all too little, that went to themselves, and for their owne delighte, and therefore could spare nothing to supplie anothers neede. So it is seene, that many poore men are able to doe more good, haue more to lay out vpon mercy, then ma-

ny.

Eccl. 16.

49.

ny that haue rich reuenues. And why? because these with their reuenues haue an other thing, and that is pride, which drinkes them dry; so that they may truly say, they haue nothing to giue. They are driuen to wants & necessities, that they can neuer get before hand, they haue it not to giue, and how can they giue? But why haue they it not? whose is the fault? Is it not therefore, because they haue fed the wasting humour of pride? and that eates vp all which they should bestowe on Gods poore Saints? Therefore, who-euer would keepe this Commandement, let him strue against this sinne: for that will make him vnable to do good, & cause him to be as dry wood, to minister matter for euery contention.

Secondly, beware of couetousnesse: for a couetous man cannot but be cruell. So *Solomon* saith, *Prou. 1. 20.* This is the way of all those that be greedy of gaine; *They will take away the life from the owners thereof.* He cares not what mischief falles on an other, so he may haue lucre. Who-euer stands in the way betwixt him, and lands; he wisheth his death vnfaignedly. If it be a father, he could reioyce to see him laide in his graue, that he might haue his liuings. If a brother, so he may gaine by his death, you can bring him no more welcome newes, then that his brother is dead. Alwaies couetousnes drawes after it a long taile of craft and crueltie.

Lastly, take heede of riotousnesse, and drunkennesse; for *Ryot*. when drinke is in, the wit is out, and grace is out too: then a man is such light stuff, that the diuel may tosse him about at his pleasure. First, it hurts the body it selfe. Secondly, it breedes *Prou. 23.* strife & contention, murmuring, brawling, and woundes without cause. For, when they went good friends (if drunkards can be good friends) to their pots, all vpon a suddain, on a mad humor, no body knowes why, they fall together by the eares, and are ready to stab and mischief one an other, and two or three houres after, aske them the cause, and they cannot tell, but it was a mad humour of theirs.

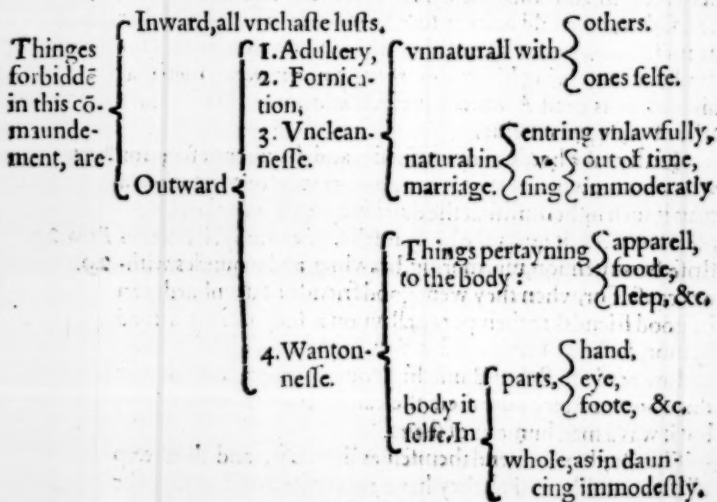
Thirdly, they so spend themselves this way, and drinke vp all their wealth, as that they haue no abilitie to do any worke of mercy. Therefore, pride, couetousnesse, and drunkennesse,

muſt be ſhunn'd of all thoſe, that would keep this ſixt commandement, *Thou ſhalt not kill.* Thus much of the ſixt commandement, concerning the ſafetie of our owne, and our neighbours perſon, and what duties we owe thereunto. Now follows the ſeuenth commaundement, concerning chaſtitie, and how wee ſhould that way behaue our ſelues.

*The ſeuenth Commandement.*

Thou ſhalt not commit adultery. Ex. 20. 14.

The ſumme of this is, that wee ſhould auoid all vncleanneſſe in our ſelues and others, and uſe all meanes to preſerue our owne and our neighbours chaſtitie.





First, for filthy lusts and desires of the hart, consented vnto: Though they bee kept in, and neuer breake forth, in word, nor deede, yet this very lust, and desire it selfe, makes one a breaker of this commaundement before God. As our sauour Christ the law maker, and therefore also the best expounder of it, doth testifie, *Mat. 5. 27.*

I say vnto you, he that looketh vpon a woman, so lust after her, hath committed adultery with her already, in his heart. They of olde, saith hee (meaning the Pharises) had said: *Thou shalt not commit adultery*, extending the commaundement no further, then to the grosse act: and that they would not haue men commit, because it would bring reproach vpon their name, and death vnto their body. But Christ requires a farre greater puritie, and shewes, that the adultery of the heart is odious to God, as well, as that of the body; and that men cannot more easily see, and perceiue that outward filthinesse, then he doth the inward. For hee hath pure eyes, that can abide none iniquitie, and hee searcheth the heart and reines. An vncleane heart, therefore, wishing fowle things, and meditating vpon filthinesse, is most hatefull to God.

The vse of this is, to condemne those, that, when they heare Gods curse against the transgressors of this commaundement concerning adultery, thinke, if they haue not broken forth into the outward action, they are free, and out of the gun-shot: that pertaines not vnto them. But let them knowe, that if they haue an ill heart, though men cannot charge them with the ill act, yet God can charge them with the euill thought, and that they are lyable to Gods curse, as well as those that offend outwardly. Indeepe there bee degrees, and the increase of sinne brings an increase of iudgement: and grosser sinnes shall haue more grievous plagues: but the least fault is sufficient to condemne them. And they that will not humble themselues, nor care for inward motions, will, if occasion be offered, easily bee drawne to the outward practise. For, if lust haue conceived, it brings forth sinne. And hee that will not restrain it in the

vse.

*Inward vn-
cleannesse
accursed be-
fore God.*

Iam. 1. 14.

the conception, shall not be able to hinder it in the birth. Therefore he that would not haue sinne borne, must not let lust conceiue. but labour earnestly to kill it in the womb, as it were. For howsoeuer thought bee free in respect of the sight and lawe of men, yet it is not free from God, nor from his lawe, which was not onely giuen to reforme and rule the outward manners, but the soule also and the affections.

Ier. 4. 14.

Lust should
be slaine in
the concep-
tion.

Secondly, this serueth for the instruction of those which haue thus offended, that they must repent and craue pardon at Gods hands and intreate him of his mercy to kill this lust, and to wash away the filthinesse of their heart; that they may not onely bee freed from the iudgement of God due to the sinne, but also may hinder the birth of so filthy a monster as will proceede of this so ill a conception. In other conceptions it is a foule fault after the conception to take any thing that may hinder the encrease and birth of it. But in this conception it is the greatest vertue and safest way to take such a receipt as shall quite kill it, that it may neuer come forth to light. And this receipt is onely to repent and craue pardon: for else God will bring their secret sinne to open shame; and their inward filthy desire to outward publique disgrace.

The meanes
to cleane vs
from filthy
affections.
Prayer purifi-
eth the heart
Idlenesse
breeds lust.

Now the meanes to purge ones heart and to make it cleane and pure from such filthy affections, is first, to pray to God often and earnestly, to purifie the heart, and to sanctify it by his holy spirit. Then secondly, to be faithfull and diligent in some honest and lawfull calling, that they may busie the heart vpon some thing lawfull and profitable. For, idlenesse is the mother of foule lusts. As a standing poole not having any course of running growes filthy of it selfe, and full of todes and filthy vermines; so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell to breede and engender all monstrous and filthy lusts. Idlenesse procures lust, nothing more. As, what was the reason why the *Sodomites* grew so filthy and vncleane, that no people euer were so beastly? Because hauing the most fruitfull and abundant country in the world (for it was like the garden of God that yielded them all comodity and profit) they grew rich, & then like foo-

Ezech.

16. 49.

Gen. 13. 10.

lish

lish men, did settle themselves to nothing else but their ease and delight. Their nature was no worse then others: but their idleness so corrupted their hearts, as the diuell had liberty to cast in, and they leasure to pursue all monstrous and vncleane desires whatsoeuer; this was the cause they were so outrageous.

Also temperance in meate and drinke, watching and fasting, as neede doth require, and as our strength may beare. These meanes by Gods blessing will slay these lusts, and empty the heart of such ill desires, that one shall haue a pure and chaste heart. But if that, all these meanes being vsed, notwithstanding these lusts will not bee overcome, but still arise and still ouerburden the heart and set it on fire with ill desires, and the flesh will not bee humbled, then one must seeke the remedy of mariage, and pray to God to giue him a yokefellowe; and then wee may looke that God should heare our requests. For, when we haue done our endeouour to beate downe our fleshe, and yet cannot so tame it, but that wee stand in need of an help this waies, then God hath called vs to the estate of matrimony; and as hee hath giuen vs a calling, so we may hope that he will giue vs such a one as shall be a comforter to vs, and an helper both for this life and the life to come. And so much for the inward breach.

The outward breach of this commandement hath many braunches. But the chiefe are comprehended by the Apostle, *Galat. 5. 19* where hee saith, *The fruites of fleshe are, adultery, fornication, vncleanness, wantonnesse.* They are the chiefe outward braunches of this commandement. And first for adultery. That is, when either party offending, is either married or contracted: for if he, be either ioyned by mariage or contraction, that commits the act, then it is adultery. This is a very high breach of this commandement, because then they *breake the covenant of God*. For, when they come together in either of these knots, they doe make a covenant not onely one with another, but with God himselfe (that hath appointed the ordinance) that they will faithfully & truly keepe their fidelity one to the other: and therefore if they deale vnchastly, it is, not onely vniustly done one to another, but they forfeit

Temperance
in meates,

Outward
breach of
this commandement.

Adultery.

Prov. 2. 17.

forseite their bond to God, euen their saluation, & prouoke his curse, both on their soule and body. And this exceedingly aggravates the sinne of adulterers, That hauing come in the sight of God and before men and angels, to make a covenant, there also, in the face, and by the voice of the congregation, craued a blessing of God vpon their proceedings, they abuse God, angels, men and all, by breaking their covenant in polluting their bodies.

The fruits
of adultery.

I

But how grievous and vile a thing this is, the ill effects that follow of it doe declare. The first is set downe, *Prov. 5. 11. It consumes the fleshe and the body.* It is a fire in the bones, it breeds fretting and incurable diseases: that, as the sinne makes one lothsome in the sight of God, so the plague may make him lothsome in the sight of men. If one be so audacious as to break the covenant of God, though it be a thing much neglected of men, to cut him off, according to Gods lawe (for by the lawe of God the adulterer is as guilty of death as the wilful murderer) yet God meets with him, and by filthy diseases brings him to his end. Secondly, *Prov. 6. 26.* The holy Ghost saith, it brings one to a morsell of bread, that is, to extreame pouerty. And so

2

Iob. 31. 12. saith of this sinne, *That had bene a fire to haue rooted out all mine encrease,* this will make spoile and hauocke of all

3

that a man hath. Thirdly, it consumes not onely the goods and body, but there is a further consumption then all this, hee that doth it, destroyes his own soule; he forfeits his body and goods,

4

Fourthly, he gets a perpetuall blot to his name, that he shall neuer be able to put away, vnlesse he doe truly repent, and so get it washed away by the blood of Christ, that wil make all cleane. But else he shall haue a shamefull name, and an ill report. All the braue apparell, all the bribing and colouring in the world will not couer this blot of the name and estimation. For he is a needlesse thiefe, not stealing for necessity, but of presumption, and therefore deserves no pity. We see, that if a thiefe vpon necessity (as it seemes to him, though indeede no necessity should make a man sinne) doe filch or steale from his neighbours, men shewe some kind of mercy, and doe not altogether so much abhorre it: but when one hath the remedy, and hath professed

professed his thankfulness to God for the helpe, and his contented reioycing in it, hee is a needlesse thiefe, hee shall find no mercy, but he destroies his soule, and makes his name to stinke among men. Fifthly, hee that doth commit adultery, doth not onely destroy his owne soule, but hee doth what hee can to destroy an others soule too, and so to kill two at once: and in this regard this sinne is worse then either theft or murder. For if a thiefe should strip a man of all he had, and, besides that, take away his life also, the man so wronged were not one whit the worse man for all this, but his soule might goe to heauen aswell as if he had dyed in his bed: but he or she, that enticeth an other to commit adultery, robbes the party of saluation so farre as in them lies. For, little doe these allurers know, whether euer the other shall repent or be conuerted from this sinne. For this is such a wound as no Physition can lay his hand to heale it, but the holy Ghost; no medicine can cure it, but the blood of the son of God. This is not to spoile his body, but the soule: a far more dangerous thing then robbing. For, though one should make the blood runne about ones eares with many wounds, yet there were hope that one might find some skilfull Chirurgeon to make all whole againe: but he that hath striken so deeply into the soule and conscience, & hath kindled the fire of Gods vengeance in the heart, how knowes he whether this shall euer be healed? And what a fearefull thing is it to be an instrument to draw another into hell, and to an incurable misery. Lastly, besides all this, an adulterer is a thiefe, by foyssing his childe into another mans possession. For, what greater wrong or indignity can be offered to a man, then to haue his patrimony and all his labours left to a bastard, the seed of his mortall enemy? For of all men in the world he would be most vnwilling, if he knewe of it, to bestow it on him: much rather would he giue it to a stranger whom he neuer knew before, then to one that had so shamefully abused him; and could better finde in his heart to leaue his goods vnto a vagarant beggar, then to that bastard whom vnwittingly now hee feedes and clothes, and who shall enioy ali his labour. Thus much for the cursed effects of adultery.

Adulterers
are wicked
thieves.

Now

Meanes to
make vs
liue chastly
in marriage

Now the vse that we must make of this, is ; That sith it is so foule a sinne, and yet our nature is subiect to fall into it (as *Dauid* after many corrections and humiliations, after many miseries and benefits, when hee was somewhat growen in yeares, and had the remedy also, yea and as the corruptions of those times was, had many wiues, yet committed the sinne) it should moue vs to vse those meanes and preseruatiues that may keepe vs from it. For if *Dauid* did fall into it to his great woe and to some blotting also and blemishing of his name, then wee must not bee secure and thinke our selues safe. But the meanes to make a man liue chastly in marriage, are these. First, if there haue bene fornication before marriage, that is a secret poison that lurkes within, and if it bee not stayed, it will breake out to adultery. Therefore that fire must bee quenched by true repentance, and so it shall neuer flame out into further mischief, else it will certainly haue his vent : an old fornicator shall be a new adulterer. I meane by an old fornicator, such a one as hath committed fornication before marriage without repentance : for hee hath a wilde fire within, that will not keepe within long, but will make him burne in lust as fast as before. And it may bee said of him, as God said to *Caine*, thy sinne lyes at the doore ; so his old sinne lyes at the doore ready to catch him, yea it will let him haue no peace, but lyes in wait, hunts and pursues him, and meetes him at euery turne, till it hath brought him to naught, vnlesse hee by repentance first bring it to naught.

Loue be-
tweene
yoake-fel-
lows in
marriage
preserues
their chasti-
ty.

This then must be the first care, if one hath bene a fornicator, To repent for that. And though one haue not offended this way, yet hee must keepe and obserue this second rule : Euery married person must labour for pure and feruent loue to his yoake-fellow. As, *Prov. 5. 18.* he wills men not to follow after the strange woman. But how shall I chuse ? hee sheweth in the 18. *Verse. Reioyce in the wife of thy youth, and delight in her loue continually.* If married persons get feruent and pure loue one to another, this will keepe them safe, For it is not hauing of a wife, but the louing of her that makes a man

liue

live chastly: & it is not the having, but the louing of a husband that preferues a woman from whoredome. But if shee haue him, and yet hate him, and despise him, she is in daunger euery day, to be defiled. Feruent loue then must be sought for. Not such as flesh can yeeld; for the nature of flesh is, as to bee fond before, so to be ready after to finde occasions and iarres, and dislikes: but pure loue is a gift of God, and a sparke that comes from heauen, and hath this vertue to make a man liue chastely. But now if one will say, Adultery: sure I will neuer bee an adulterer: yet for all that cares not for his owne wife, but contemnes and despiseth her, hee hath no warrant to say so: nay, hee takes the next waye to bring himselfe into the snares of adultery, by this first breach of the bond of marriage, in that hee doth not loue his wife.

Another meanes to auoyde adultery, is set downe in *Prov.* 2. 2.8.16. *If knowledge enter into thine heart, and wisdom delight thy soule, then shall it keepe thee from the strange woman, that flattereth with her lips.* To delight and reioyce in the pure worde of God, and to embrace it in ones heart, this will so satisfie the minde, and content the soule with sweete comfort and delight, as that one shall not neede to followe the impure and fowle pleasures of the flesh, that are contrary to God and his worde. But if wisdom enter not into the heart, lust will: and if a man finde no reioycing, nor pleasure in the worde of God, hee is in continuall daunger, to seeke at the flesh. For no man can liue without his delighte; and though it breake not out straight to the maine sin of adulterie, yet it will beginne with other vanities, and not cease till it hath traced one through al the idle & foolish delights: and at length leaue him wallowing in this filthy and lothesome pleasure. For hee that is not refreshed with some pure and holy delightes, will surely bee carried headlong to some vngodly pleasures.

Thirdly, wil we be kept from this fowle & monstrous sin: then we must marke the rule of Solomon, *Eccles. 7.28. I finde more bitter then death, the woman whose hart is as nets and snares, and her hands, as bands. He that is good before God shall be deliuered* A good man shall be preserved from uncleanness.

from her, but the sinner shall be taken by her. He shewes how one may escape the lewde woman, and keepe himselfe free from her snares, namely, Be a good man, walke religiously and keepe peace with God, else he is in continuall danger to be taken. He shewes why God suffers filthy strumpets, and harlots to liue vpon the earth, namely, that they may be a gaile or prison to wicked sinners, and chaines wherein to hamper all vngodly persons, they be as foulers to catch hypocrites that haue not the true feare of God; that those that bee hatefull to God for other sins, may be made hatefull to men for this sinne. For when men prouoke God by sinnes that he hates as much, but be lesse subiect to disgrace amongst men, then he giues them vp to those sinnes that may shame them, & bring them into contempt before the world. And it is not as most men say, Alas, he was an honest man till he slipt into this fault. No: had he bene honest before, God would not haue deliuered him vp to this vile sin then. But because hee was wicked before, therefore God punisheth sin with sin, and makes him more wicked outwardly, that his inward wickednesse might appeare to his disgrace: he hath liued irreligiously in the first table, and now God in vengeance giues him ouer to liue vnrighteously in the second. These be the meanes then to keepe one pure, namely, an vpright life, that one liue in no other sinne that breakes off peace betwixt God and him; and to take delight in the word of God and vse all good meanes to get a pure and feruent loue to the yoke-fellow, and to purge out by godly sorrowe that venime of fornication, if any haue bene committed before, that else would infect the heart with adultery. For mariage cannot kill former lust, onely repentance can do that, and mariage is an help to a penitent man to preserue his chastity for the time to come.

But now if one haue fallen to adultery, and broken the couenant of God, there is no way for him but onely one; euen to confesse his filthy sinne, and to be grieued and iudge himselfe for it, and then to lay hold on the merits of Christ Iesus, and to craue Gods mercy, knowing that he can as easily forgiue, and the blood of Christ can as easily washe away adultery in the highest

highest degree (so the person be penitent) as the least spot of wantonnesse. So much for the first outward breach, *viz.* Adultery. The next followeth, and that is called Fornication: that is, when single persons commit the filthy act.

And this, howsoever it be not so greivous as the former, because it doth not breake the covenant of God, and is not punishable with bodily death; yet it is a fearefull sin lyable to the curse of God and damnation. For so *1. Cor. 6. 9.* *No fornicator shall enter into the kingdome of heauen.* It is such a sinne as shuttes one out of Gods kingdome, and casts him downe headlong to hell, and the everlasting vengeance of God. And the ill effects of adultery afore-named, namely, a diseased body, a poore estate, a blemished name, and damned soule, and the drawing and murdering of an others soule, doe agree to this sinne also. Oh, but they will marry the partie, and so all shall be well, and they will make an amends: But this cannot make an amends, for nothing can wash away the pollution of the soule, but the blood of Christ. But if you doe marry the partie, why will you giue the first fruites of your body, to the flesh and the diuel, and the refuse to God? It is a shamefull thing, to serue sinne with the chiefe of his strength, and God with the remainder. How can they looke for a blessed proceeding, from so fowle a beginning? Why will he do so much wrong to his first borne, to make him base begotten, and his posteritie a bastardly generation? Why will they beget a continuall sorrow to themselves, that they should not be able to looke vpon their childe without blushing, and cannot see the fruites of their body, but they must looke on the fruites of their sinne, and beholde a witnesse before them of their owne filthinesse and disobedience to God? Or if hee purpose not to marry her that doeth this, why doth hee robbe her of her virginity, and make her vnfit for any other else? Therefore this is a fowle sinne, and daungerous. For vnlesse it be repented of soundly, fornication before marriage makes a plaine and high way for adultery after marriage.

*1. Cor. 6.
10. 11.*
The second
outward
breach, is
fornication.

The remedies
against
adultery,
serue also
against for-
nication.

Vncleannes
the third
outward
breach.

Naturall
vncleannes.

Ezra. 10.3

The third outward breach of this commandement follows. And that is vncleannesse: which is either vnnatural, or naturall. Vnnaturall, with others, as *Sodomie* practised of the *Sodomites*, condemned, *Ro. 1.27.* when *man with man works wickednes, woman with woman commits villanie*, or else that beastly sin, when men mingle themselues with beasts. These nature abhorres, & they be commonly punishments of some other horrible wickednes, & follow a very profane and dead hart, & are worse then adultery. The other kinde of vnnaturall vncleannes, is by ones selfe. For one by himselve alone, may defile his owne body in most filthy sort: which, though it be more secret from man, yet it is most abominable before God; and often God brings it to light, by punishing those, which haue vsed it, with terror of conscience, and horrible feares in their mind, or else with frensie, and madnes. These punishments haue often fell vpon the practisers of this secret sinne, & then all goes abroad, then they lay open, and vomit out all their shame, and howsoeuer they seemed chaste and pure before, yet now their filthinesse is brought to light. Naturall vncleannesse is betweene married people, either in their entrance into marriage, or else in their proceeding and vse of marriage. The vncleannesse in the entrance, is either if one marry another of a contrary religion; as a professor, and a christian, to wed an Atheist; or a Papist; their whole life so led, till repentance and conuersion, is vncleane in the eyes of God: for their marriage was not lawfull before God. And therefore in *Ezra*, these that had so married, were constrained by God, to put away both their wiues and children, as illegitimate. Also if those marry together, that be within the degrees of consanguinitie, or affinitie forbidden, they may cloake and shift as long as they will, but they shall neuer shift off the reproach & condemnation of beeing vncleane persons before God, sith they marrie without the warrant, yea, contrary to the commaundement of God. Also those that marrie without consent of parents, their marriage is vnlawfull, and life vncleane, till they bee reconciled to God by repentance, and to their parents by submission. These be in the entrance, and,

and taking the estate of marriage. In the vse of it vncleanness
is committed:

First, in comming together at vnseasonable times: this was a
cause that made the land of *Canaan* vomit out their inhabi- *Leuit. 18.*
tants, because they had no regard to obserue lawfull times. *19.24.25*
Now if the Lord did so fearefully plague these heathen people *Leuit. 20.*
for this vncleanness, which onely had the lawe of nature to *18.*
guide them: how much more are they in daunger of his heauy *Ezech. 23*
wrath, that haue beene forewarned to auoide this sinne, by his *10.*
iudgements executed, both on the Gentiles, and on the Iewes,
and also by his written word? And this was to bee punished
with death in both parties, in the old law, because the time and
maner of separation was then instituted. Also in marriage, one
may deale vncleanly by excessse, for want of moderatiō. For as
a man may be a wicked drunkard with his owne drinke, and a
glutton, by excesssiue deuouring of his own meate: so likewise
one may be vncleane, in the immoderate vse of the marriage
bed. And this sin, though the hand of the magistrate canot pu-
nish it, yet Gods hand often finds it out, and the children diuers
times proue monstrous, and misshapen, and leprous, or else idi-
ots and naturals, or else very vngodly and stubborne. And
thus God meetes with these secret sinnes by iudgement, when
men will not meete with them by repentance.

The last breach of this cōmandemēt, is in wantōnesse, which
is the preparatiō & foundation for all the former; consisting ei-
ther in things belonging to the body, or the body it selfe. In
things belonging to the body, as in costly apparell. Not that
there should not be things fitting the estate, & that there were
not a diuersity of degrees to be had: but in no estate or degree,
may one be so excesssiue, as to hinder himself from good works
of mercy and religion; that one should not bestowe so much
time in trimming the body, as hee can haue no time for trim-
ming his soule; and bestow so much cost in rich apparell, as he
can spare nothing to bestow on poore Saints.

Secondly, in strange apparell: as in *Zeph. 1.8.* the Princes, War tonnes
the Kinges children are rebuked, for that (hauing more in apparell
money, and maintenance then their neighbours) they

did not bestow it in doing any worke of mercy to the poore, or providing any thing of profit for the common-wealth; but onely in setting out themselves by new fashions, that no new trick or foolish deuise could come vp, but straight they must haue it. Yea, they neuer thought themselves well vntil they were beginners of some new-fangled inuention concerning their attyre, that other folkes might looke at them, and lust after them. And these kinde of persons, how-euer they seeme fine in their owne eyes, yet they be filthy in Gods eyes. Also

Iſai. 4. 4.
Wanton-
nesse in diet

Ier. 5. 8.

in excessiue diet, too much meate and drink. For as one cannot lay on more fewel, but he shall haue a greater flame; so stuffing ones selfe with meate and drinke, wil make the hart more outrageous in all euil lusts. As the Prophet saith, *They rise vp full, & then they neighed after their neighbors wines, as a fed horse after his mate;* for though this be a homely comparison, yet the holy Ghost vseth it to make the sinne more loathsome. Also in excessiue sleepinesse and sluggishnesse; when a man liues so, as neither the worlde, nor the place where hee liues shall be any whit the better for him, but hee giues himselfe onely to take his ease, and rest his body: to do nothing but eate and drinke, and sleepe: abusing that time slothfully which God hath giuen to do good, and get some knowledge of God, and assurance of saluation. Such maner persons be wantons, and by the Apostlle

Gal. 5. 19

2. Pet. 2. 14.

Pro. 6. 13.

put in the number of filthy persons, that shall not inherite eternall life. Also in the body it selfe, and that is either in the parts, or the whole. In the parts, as an eye full of lust, as *Peter* saith, *that ceaseth not to siane.* Though the body sometimes ceaseth for want of occasion, or for weakenesse, yet the eye is alwayes busied in vchaste and wanton lookes. Also the tongue in vchaste & wanton songs, & reading loue bookes, of dalliance & filthinesse, which is a kind of contemplatiue fornication. They that made them be wantons, and those that read them. So euery other gesture that stirs vp ones selfe, or any other purposely to lust, that is wantonnesse: as the wise man saith, that a wicked man makes a signe with his finger, and speakes with his eye.

The whole body is abused to wantonnesse in immodest dancing. For here euery part is abused to dalliance, the eye, the hand,

hand, the foote, and all in meeting, in imbracing, and ſuch like. All the action is nothing but the profeſſion of an vnchaſte heart. Here is an artificiall grace, an artificiall paſe, an artificiall countenance, and in euery part a wicked art is added to encrease the naturall filthineſſe, and if you call it a ſport, it is a very diuellish ſport to vſe the bodie as an inſtrument of wantonneſſe, and an inducement to fornication and adultery.

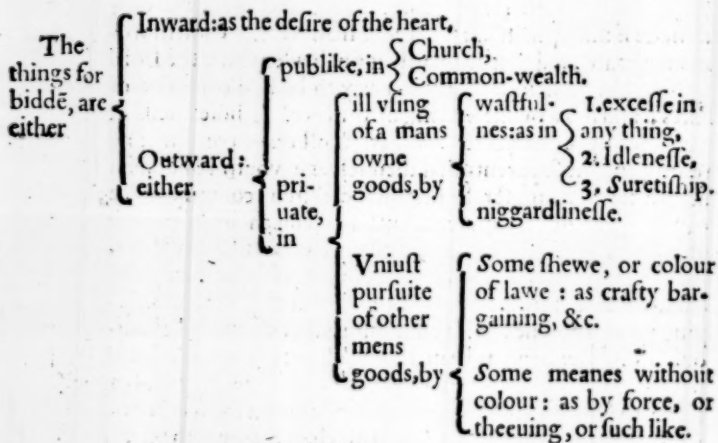
Thoſe alſo haue offended in wantonneſſe, that giue themſelues libertie to be preſent, and ſee ſuch things as be practiſes of wantonneſſe, as ſtage playes, which ſerue for nothing but to nourish filthineſſe; and where they are moſt vſed, there filthineſſe is moſt practiſed: where the man is cloathed with womans apparel, and that ordinarily is put in vſe, which the Lord calleth abomination. This is a way to breede conuſion of *Deu. 22. 5* ſexes, and it is a plaine belying of the ſexe. Thoſe then that haue thus hurt themſelues or others, muſt craue pardon, and repent; and thoſe parents, that themſelues in youth haue taken libertie this way, muſt reſtraine their children; contrary to the commo practiſe of impure parents that haue themſelues bene olde fornicators and wantons, and now when they are ſpent, it doth them good, and makes their hart glad to ſee their yong children treade in their ſteppes, and run madding and ſkipping vp and downe, with all wanton and vnſeemely behaviour. This, how ſoeuer men make but a ſport of it, yet God will not tolerate; for if he cannot put vp the abuſe of one member alone, to wantonneſſe, he wil neuer endure that the whole body ſhould be thus abuſed. Thus much of the ſeuenth Commandement, concerning preſeruing our owne and others chaſtity. The next is, concerning goods, in the eight Commandement, which is as followeth.



The eight Commandement.

Exodus, 20. 15. *Thou shalt not steale.*

The summe of it is, that we should not hurt our own, or our neighbors estate: but, so far as we can, procure the good of both.



He inward breach of this commaundement, is, lusting after another mans goods in the hart, & a secret desire of that, which is none of ours, though we seeke not to get it wrongfully. For, as in the former commaundement, the filthy concupiscence of the heart, was counted adultery before God, though vncleane praetises did not breake forth: so here, hee that inwardly longeth after his neighbours

neighbours goods, is a theefe before Gods iudgement seate, though he stay his hand from taking of them. So in 2. *Per.* 2. 14. He, describing wicked men, saith, They haue *heartes exercised in conetoufnesse*. Though they durst not giue such liberty to their hands, yet it was the occupation of their heartes, to bee alwayes stealing, alwayes desiring that which was none of theirs. Euen as the thoughts & desires of a christian are busied in thinking of the life to come, & of their latter end, and how to glorifie God while they liue: so their desires and hearts were alwayes wandring and pursuing after another mans goods, this was all the exercis: of their heart. So *Micba. 2. 2. They couet fieldes, and take them by force.*

First the hart lusteth, then there is no stay, the violence of their lustes carries them headlong, and they cannot be at quiet, till they haue vndone a man, and spoyled him of his goods.

And this was *Achans* first beginning of theeuery. He saw a faire garment, & a wedge of gold, that was no particular mans, indeed, but he knew it was none of his, for God had chalenged the spoyle of all that citie to himselfe. But he thought that there was enough for God and him too, & therfore he lette his hart loose to desire it, and then he could not hold his hands off, but tooke it, to his own destructiō, and the vtter ruine of his whole family, for they were all put to death, and the first beginning was his coueting heart. So *Abab*, seeing how comodiously *Naboths* vineyard lay to his palace, thought he might make him a faire garden there, and might haue a goodly priuate walk close to his house, and therfore he would faine haue it. And therpō he sends for *Naboth*, & offers him some consideratiō for it; but *Naboth* knew that he might not alienat his possessiō from himself, that God had giuen him, therfore he saies him nay. But his desire was so importunate & earnest, that it would take no nay, and therfore he was euen sick with grief & desire of that which was none of his. And then there was no way left, but *Naboth* must be slain, & by hooke or crooke *Abab* must haue the vineyard, and so *Naboths* life and vineyard were both taken away: but so, that *Abab* destroyed his owne family and posteritie by this euil couetousnesse.

I. Kin. 21.

Couetous
desires to be
repented of.

Wandering
desires must
be restrain-
ed.

The vse, that we must make of this, is, that though we haue neuer done any man wrong in one penny, yet we must repent for the wrong of the heart, and the secret desire of the soule, or else before God we are culpable of the breach of this commandement, and liable to the plague of God for it. Secondly wee must learne to reſtaine our desires, and keepe in the wandering lusts of our heart: for that which is a sinne to take before men, is a sinne to wilsh before God; therefore we must bind our minds and senses to the good abearing. Now the way to expell this wicked and greedy couetousnesse of wealth, is to consider these two things: First, the smal or no good that riches can doe them y haue them. Secodly, the certaine hurt that the desire of men will bring. For the ground of couetousnesse is this, that men haue a false and foolish imagination that wealth will bring some happinesse; and if they had riches in good store, then they should bee in good safety, and in an happy case. But, that riches can make ones estate nothing the better, it is proued in the *Psal. 62. 10. 11. 12.* *If riches increase, set not thine heart vpon them.* Hee would haue one let his heart be neuer a whit set to his wealth, and decme himselfe nothing the better for the increase of them. But is not one better, and hath hee not cause to be more glad when his purse is full of mony, and his house stored with riches, then if hee had neuer a farthing? No sure, not one, iote. And he giues three reasons.

Mat. 19. 21.

Luke. 16.
23.

First, saith he, *God spake once or twice, and I heard it, Power belongeth vnto God.* This is the reason; Nothing hath any power to do a man any good but God. Therefore if hee haue all the wealth in the world, his wealth cannot helpe him; it cannot keepe away any iudgement, it cannot free him from death nor from hell, but one may as soone goe to hell from wealth as woe: the rich man may passe into torment as well as the veriest begger aliue. Nay it cannot warde off one stroke of God from soule or body in this life, it cannot keepe away sicknes, nor the causes thereof. If then they be so weake, that he who hath them is nothing the neerer to any good, nor further from any euill; why should one either earnestly desire them, or greatly reioyce when he hath them? Secondly, *To thee o Lord belongeth mercy.* There

There is no mercy but in God, nor kindnesse but from God: and that a man is kindly entreated, it is not from wealth, but from God that puts loue into mens hearts. For if our waies be pleasing vnto God, hee will make our enemies to become our friends though wee bee neuer so poore; and contrarily, if our waies displease him, hee will make our friends, our foes, and those that owe vs most duty, and haue heretofore shewed most loue vnto vs, to be our most bitter enemies, and seeke our overthrow though we be neuer so rich. As in *David*, when hee had sinned against God hee raised vp his sonne against him, who notwithstanding his wealth and kingdome, sought his life and would haue killed him. Thirdly, *Thou o Lord rewardest euery one according to his workes*. That is another reason, because God lookes to workes, not to wealth, when he comes to iudgement. As if he had said; most men dreame that it shall goe with them according to their goods and riches that they haue heaped vp. This were true indeede if there were no God, or else an idle God, as Epicures imagine, that sits asleep in heauen, and cares not how things goe with men in the world: but if there bee a God that gouernes the world, that is awake, & hath the ordering of matters, then the question is, not what a man hath, but what he hath done; not what riches, but what grace and goodnesse hee possesseth. For sinne shall haue shame, and he that is godly, mercifull and humble shall haue glory, and be faued.

Sith it is so that riches are so little profitable or available, this must keepe out of our hearts this sinfull desire of riches that cannot profit. Secondly, as riches are sure to doe vs no good, so we are sure that the desire of them will doe vs much hurt; and as there is no helpe from the hauing, so there is certaine danger from the coueting. For, in *Timothy*, the Apostle calleth it the roote of all euill. Where this is, there sinne aboundeth, there is no euill that a man will abstaine from, if it may procure his filthy lucre, hee will forbear nothing that may further his gaine, neither will hee do any good that seemeth contrary to his profit. Therefore the daunger is great that accompanies couetousnesse, namely, the rushing into all kind of mischief and wickednesse, and the neglecting and omitting of euery thing that

Prou. 16. 7.

Immoderate desire of riches to be auoided.

I. Tim. 16

is

is good. For it stayeth from the chiefe meanes of saluation, and hindreth the working of these meanes in them. How it keepes men from the word & the sacramēt, Christ shewes in the parable *Luke 14. 18.* Some had oxen and could not come, some had farmes and must be excused; in generall euery couetous man hath some pul-backe from religion: or if happily he sometimes overcome that let, by much adoe, & step in at the church doore and set him downe before the preacher, yet the holy ghost sheweth how he is occupied; speaking to *Ezechiel*, hee saith, that they sat downe before him indeed: but though he was a man of rare gifts & very eloquent, yet their hearts went after their couetousnesse. So that a couetous mans heart is in continuall trauaile, though his body sit still; for his meditations and thoughts are euer moyling and rooting in the earth; so that he can giue no attention to the word, nor marke any thing that is spoken.

Ezech. 33.

31.

But yeeld, that sometimes a passion of attention come vpon him, admit that he can frame to giue eare to that which is spoken vnto him, yet all is fruitlesse, he gets no good; for the cares of this world, like thornes, choake the good seede of the word, that no fruite can come vp. And thus we see what mischief a couetous heart brings, that no meanes of God can worke any good vpon such a man. These things therefore being well weighed and pondered, will stay vs from the vaine desires of these vanities, and foolish doting vpon these idle trifles, that a worldly man with so great paine doth hunt after. And thus much of the inward breach of this commaundement. Now followes the outward, which is either publique, or priuate. Publique, as church robbery, which God himselve findes fault withall in *Malac. 3. 8.* Where, he chargeth them to haue robbed him. Wherein? (say they) *in riches and offsprings*, saith God. So that to take to ones selfe those things that god hath appointed to religious vses, and for his seruice, that is to robbe and spoile God himselve, of that which he hath challenged to himselve. And in the proverbs, *Solomon* saith, *It is an abomination to deuour things sanctified*: that is, to conuert things sanctified and appointed for holy vses, vnto a mans priuate comodity; this is that which

Church
robbery.

Prou. 20.

25.

God

God abhorres, So for things pertaining to the commonweale, that is an other kinde of publique robbery; when men which haue the disposing and ordering of things that pertaine to the commonweale, and are to bee vsed for the common good, will take them for themselues & make a private gaine of them. This is a foule fault, and an high degree of theft, so much the more hainous, because it is more generall; and a greater wrong, by how much it toucheth more; and because these be thieues in request, and robbers that are in credit, which deceaue those that trust them, and deale ill and vnfaithfully with them that put confidence in them, which doth much aggrauate their fault. For other kind of thieues, as they that take a purse by the way side, or that steale sheepe or oxen out of our grounds, or pull clothes from the hedge, they deceiue no mans expectatiō, no man committeth any charge to them, nor looketh for better at their hands: but he that is false to those that are his friends and relye vpon him, and vntrusty to those that trust him, this is a right *Indas*, a thiefe in a higher degree. These two are publique: now for private sleath.

First, in the abusing of our owne goods. For a man may be a grosse thiefe in Gods account, though he neuer touch penny of any mans goods, but his owne. For, as in the sixt commandement, hee that kills himselfe and is cruell to his owne person, shall not be exempted from the name and account of a murderer; and in the seuenth commaundement a man may bee a filthy person and a vile breaker of that commaundement in abusing his body himselfe alone: so in this eight commandement, he that abuseth his owne goods and robbes himselfe, is no better then a thiefe before God. Now, men abuse their owne wealth two wayes; By wastefulnesse and niggardlinesse, by vniust spending, and vniust sparing. This lauiſh spending and wastefulnesse hath many braunches. First, excesse in dyet or apparell, in sports, or in building, about that that we are able and can well goe thorough withall. For excesse of dyet, in meate and drinke, the wise man saith, *Pro. 21. 17.* *Hee that loues wine and oyle shall not be rich.* When a man is giuen to his appetite, and will too much please his tooth, when he will fare
How men
rob them-
selues.
Pro. 21. 17
about

about his ability, & so spend all in summer and keepe nothing for winter; this man brings pouerty vpon himselfe and robbes his owne family. These men are, among their companions and mates, tearmed good fellowes, and esteemed as the onely liberall and kind hearted men in the world; but God calls them thieues, and infidell thieues, yea worse then infidell thieues, that haue so much cast off ciuill honesty and humanity, as that they haue no regard to their family.

1. Tim. 5. 8.

Also in apparell, if one run farre beyond his compasse, and Iauish and lay out all that he can get, vpon his backe; this man takes his own purse from himselfe, running into such debt and danger, as that a thiefe could not doe him halfe so much harme by cutting his purse or taking it from him, as this prodigall hymour of his doth in setting out himselfe in attire so farre beyond his place, calling, and ability. This brings penury and want, where God sends none. Therefore such a man can giue no good account of his stewardshippe, but must be content to come into the ranke and receiue the reward of thieues and spoilers.

*Gamsters
are thieues
Prov. 21. 17*

So of gamesters, they are thieues whether they loose or win. *He that loses pastime shall be a poore man*, hee beggers himselfe when God requires no such matter at his hands, but would haue him husband his own to thriftily, that he might liue comfortably of that portion which he giues him: what needeth he then put that to the fall of the lot which God hath already put out of doubt? and so to conuay his goods to another by an vnlawfull meanes. Oh, but he is a gainer sometimes. Then he is a thiefe also euen in that respect. For he should not couet that which is another mans mony or wealth, much lesse should hee take it and keepe it, hauing no better right vnto it. Who hath appointed such kinde of traffique or exchange, where the one party must receiue no competent and answerable recompence for his goods? God hath appointed no such manner of getting, and what is gotten by this meanes, God hath branded it with a curse: and no word of God, no man of God, or seruant of God, can giue any allowance, or promise any blessing vpon this kinde of gaine. So that hauing no warrant for getting, no comfort

comfort in vsing, no promise of blessing in the possessing of such goods, how can hee free himselfe from the imputation of vnlawfull getting? And though this bee a more common and receiued, yet it is a wicked and condemned theft. Likewise the great expences on hawkes and hounds, and other immoderate charges, vpon needlesse pleasures, is not this to impouerish the family, to restraine our selues from mercy, and to giue the childrens bread to dogges? quite contrary to the commaundement of our sauour Christ. And though they say they haue enough for both, yet they cannot but giue lesse to one, because they bestow so much vpon the other; & they should not bestow that vpon beasts, that they might better bestow vpon christian men.

Mat. 15. 26

This then will be an ill answere when they shall come before God to giue an account how they haue glorified God by the vsing and disposing of those goods which he hath committed to their trust. I say, when they must come to answere to this question, How haue you spent your wealth? Why, vpon my taste; this, to please mine eye; this, to delight mine eares, and so much vpon other delights. But what haue you giuen to God or laid out to his glory? When I had any spare mony, I gaue now & then a penny to the poore. Is not this to giue the bread to the dogges, and crummes to the children? as indeede most men doe: the full streame & freenesse of their liberality runs to serue their lust, but the sparing gifts, and niggardly refuse is all that God shall haue. And all these robbe & cousten themselves, and though they imagine to get mountaines of pleasure; yet the end shall be paine. He that loues wine and oyle, and he that loues pastime, what is his doome, and what sentence hath God set downe? He shall be a needy person, and liue in want. Poverty is the best end and easiest punishment of this wastfulness, for want of moderation in meate, drinke, apparell, and pastime.

110 f.

An other kind of wastfulness is by idleness. An idle person is a thiefe. *He puts his hand into his bosome, and eats vp his own flesh.* He consumes himself & is a waster of himselfe, and an idle person shall be clothed with rags. If one should haue such a companion, as when he came to him, should finde him sufficiently furnished

Idle persons are thieues.

Eccl. 4. 5.

Pron. 23.

21.

furnished with reasonable store of goods to maintaine himselfe; but by that time they had parted company, should stripp him out of all, make him goe in a ragged coate, and leaue nothing behind him but want and misery; would not one thinke this was but a coufening companion, and a thieuiish fellow? But so it stands with idlenesse. If that it keepe one company a while, and hee will entertaine this ghest into his heart, it will make a speedy riddance of all, set him bare in apparell, and base in account, and fill an house full of distresse and calamity, that was found full of wealth, and prosperity. And in uruth experience shewes this among vs daily, that if a man bee left well, of sufficient wealth to maintaine himselfe in good sorte; let him but giue harbour to idlenesse, and all flies away; it goes to wracke, and by little and little like a moath it consumes away his great weakh, and makes him no better then a beggar before it hath done with him, vnlesse hee shake it off betime.

Prou. 24. And true it is that Solomon saith, *his pouerty comes like an armed man.* Idle persons bee pouerties prisoners. If they haue no calling to settle themselues in, pouerty hath a calling to arrest them. And if they can take vp themselues in no lawfull businesse, pouerty comes with commission to take them vp; and will not bee put backe neither, it comes armed, it will preuaile. So that an idle man is a thiefe to himselfe; hee doth that to himselfe, that if another should do it, all men would take heede of him for a notorious stealer. And besides *2. Thessa. 3. 12.* hee condemnes such as walke inordinately, & bids them labour with their hands and not be idle, that they may eate their owne bread; as if he had said, hee that doth nothing, hath right to nothing, he hath no bread of his owne to eate. Hee puts stollen meate into his mouth euery bitte he eates. He cannot say, Lord giue me this day my daily bread, for it is none of his, because he neuer earned it. God will haue him doe some thing afore hee haue any thing. God indeed allowes lawfull recreation, but he will haue it to fit vs for our calling, not to hinder vs from it. And why doe wee account any man a thiefe, but because hee takes that which

which he hath no right vnto? And why then is not an idle man a thief? for he takes his foode and rayment, and other commodities, hauing neither title nor interest in them. They be Gods, and God hath made no such couenant that hee shall haue them without doing seruice to him: but when hee leaues his calling, hee looseth his right and title, hee liues of an others goods, and shall answere for it as a thiefe.

A third thing, wherein one playes the thiefe in his owne goods, is, by rash and hurtfull suretiship. For *Solomon* names idlenesse and suretiship as two sinnes that men make little account of, but God doth marke them, and esteemes them as foule faults. For this suretiship howsoeuer men thinke it comes from a kinde nature, and a louing disposition, that they would be willing to doe good to any, yet it is nothing so, it proceeds from an vnwise heart, and a great measure of foolishnesse. For true kindnesse beginnes at home: and loue, if it bee true loue, will doe most where it owes most. But this is a foolish kindnesse, when one vnder the shewe of mercy to another will vndoe himselfe, his wife and children. This is not meante, but in some cases that a man may and ought to be surety; and this is a duty to be performed, but with a good calling, and according to ones ability, that hee breake not his owne backe with bearing another mans burden. Therefore in suretiship keepe these two rules. First looke what kind of man hee is that you would pawne your credit for. A man must not doe this, hande ouer head, for euery one that will aske, but onely for such as hee is bound vnto by some bond of dutie, either for religion and charity; or else for some knot offriendship or kindred: else if one bee so carelesse to be surety hee cares not for whom, *Solomon* bids take his coate, pitty him not, let him feele the smart of his foolish and sinfull rashnesse. Secondly, for whomsoeuer it bee, goe not aboue your abilitie, promise not for so much as might hurt your family, & impaire your estate, if it must be takē from you. For he that is surety binds himselfe to pay, if the principal faile. And if he purpose not to doe it, or cannot performe it, this is a meere dissembling & plaine wrong to the creditor. And how
can

Vnauised
suretiship is
theft.

Rules in
suretiship

Prou. 27.
13.

can it be counted better then a lye, when hee promisseth to doe that which hee neither can performe though hee would, nor purposeth to performe though he could? If any one therefore haue offended this way, let him know and confesse that it was his rashnesse and folly, and then his best way is to repent and craue pardon of god, & beseech him to make a supply of his wants. But so long as he continues these speeches, Oh I was deceived, I meant well, I did it of good will, he hath dealt ill with me; so long, I say, as one laies the fault vpon an other thus, and posts it off from himselfe, so long hee is farre from repentance, and as farre from comfort; the crosse and curse do both remaine vpon him as yet: that is not the way, To lay it vpon another, and to say, it was long of his vnfaithfulnesse, and ill dealing with me; nay it was long of your owne vnfaithfulnesse and ill dealing with your family. It was long of your indiscretion, that you did not take aduise vpon the matter, craue assistance at Gods hands, and aske counsell of his word & of his seruants. If you had taken this course which is the right course, you had bene safe: but now that you are fallen, the best way is not to lye crying and exclaiming against him that was an occasion of your fall, but seeke how to rise vp againe, take the right physicke, and goe to the right physition. God is the physition; and true repentance, and prayer for helpe, is the right medicine, and if one vse these meanes, they shall find help, the hurt is cured. Thus much for wastfulnesse; the next is niggardlines. A

basse, couetous, needy, and euill eye, when one cannot finde in his heart to take his part of the things that God hath bestowed on him; but starue, pinch, and robbe himselfe of the vse of that which hee hath in his owne keeping. This is as bad as if hee should do the same to an other: all is one to bring pouerty vpon another by wronging him, and to bring a needlesse neede vpon himselfe by wronging himselfe. It is a most miserable and base thing for one to restraîne himselfe of his lawfull liberty in meat, drink, apparell, and honest recreation, where God hath not abridged him; This sinnie the wise man sets forth *Eccles/2.26*: where hee speakes of two sorts of people. The one, which God loues, and to those he giues not onely riches and

abundance

A miserable
man is a
thiefe to
himselfe.

abundance of all things, but also the right and ioyfull vse of the same, that they shall be able with comfort to take their part of that which God hath giuen them. But there is an other kinde of people whome God hates. They shall haue paine to gather and heape vp wealth, which must be bestow- ed vpon those which be holy and good in Gods sight. God hath certaine enemies in the worlde, vpon whome he purpo- seth to be auenged in this life: and how will he plague them? This shall be their curse, hee wil appoint them to be slaues and drudges, and to laie vp wealth in great store; but they shall want a liberall and a good vse, they shall carke and care, and struggle and strue for earth, a great deale more then Gods children can doe for heauen: and when they haue bene at all this labour, and spent themselves in this miserable toyle, they shall see no good day, nor haue one houre of comfort, an other must enioy all.

Likewise in *Eccles. 6. 1.* Solomon speaks of the same sinne, he calleth it *an euil sicknesse, a plague of the soule, and a pestilence of the conscience.* And yet it is very common among men, that hauing goods and wealth enough to serue the husband and wife, so as they might spende their dayes chearefully toge- ther, and to suffice the parents to reioyce with their chil- dren, and gouernours to liue quietly among and with their seruants, if they had a heart to take their part; but thorough the insatiablenesse of their lusts, there are such feares, such cares, such wishing, such desiring, such wrestling, such wrang- ling with wife, and chafing with seruants, that it is a house of disquietnesse and vexation, and in the midst of all outward meanes of comfort, they liue all without comfort. This is a sicke family, this house is infected with the plague of God, and that vpon the heart. This is a most miserable and grieuous disease. Therefore we must all learne to beware of this basenes, which is ordinary with men of most abilitie. Of all in the parish, you shall haue them come seldomest to Church vpon the Sabbath dayes, no more then needs they must; but vpon the weeke day not at all. And if you aske them, what is the rea- son you can finde no leisure to come to heare Gods word,

and to seeke the meanes of your saluation on the weeke dayes: Alas, we haue such a deale of businesse, so much trouble, as that we cannot dispatch it in any time, wee must needes followe our calling, and see to our householde: and thus commonly it is seene, that those which haue most liuing, haue most paines and vexation, all lyes vpon themselves, and all must come thorough their owne handes. They haue no seruants, or too fewe to helpe them, and they must needes looke to it. But who puts them to all this trouble, who layes such a burden vpon them? Surely, this it is, that either they bee so miserable, and straight handed, that they will not lay out any thing to hire helpe, or else if they doe entertaine a seruant, they punish him so miserably in his dyet, and deale so deceitfully with him in his wages, or oppresse and overcharge him so cruelly with labour, as that hee that hath had experience of them one yeare, will not bee perswaded to liue with them the second. And thus they punish themselves with their owne vnbeliefe, and wretched niggardinesse, where God laide no outward necessity vpon them. This, men commonly call good husbandrie, and thrift, for a man to lay about him so, and take on, and do all himselfe: but it is plaine theft before God, for one to spend himselfe, and pull a want vpon himselfe, when hee may liue in plenty: Gods markes bee found vpon him for a wicked man, and a cursed sinner, when hee hath much, but can vse nothing: that hee which hath a very small portion, may liue more comfortably, sleepe more quietly, pray more chearefully, and sing Psalmes with a greater ioy, then he that hath so much abundance, as nothing hurts him but too much.

These therefore, that bee such miserable bondslaves to lucre and couetousnesse, as that they be as much at the command of gaine, both for their bodie and their sleepe, and every thing, as the Saintes of God be vnto Christ Iesus. Let them repent of their theeuery, and not bragge of their honestie, and say they will defie him that will call them theeues: for then they must defie God, for he will tell them they be theeues, that will

Eccles. 4. 8. not thankfully vse his benefits, but defraud and starue themselves.

scues. It is vnnaturall in the body, for one member to vsurpe the office of another: as the foote to do the worke of the hand, or the hand to carry the bodie. For the bodie hath seuerall partes, and euery one hath his proper vse, that is fittest for it selfe: and so in the family, the husband and wife haue both their speciall duties, and there is imployment also for seruants meete for them. And therefore their course is most absurde, and hurtfull enery way, that are so conetous and suspicious, as that they will haue all to goe thorough their owne handes; as though nothing could bee well done, vnlesse it were of their owne doing. And by this immoderate toyle, they so spend their strength, and spirits, that they distemper themselues, and disquiet and disorder all the housholde. This misdeeming of others, and ouercharging of himselfe, is grieuous: and vnlesse they repent for it, as they haue bene troublesome here, so God most fearefully will trouble them at the day of iudgement. Thus much for theft in a mans owne goods. Now for theft in others.

And first, of that which is done with some colour of law, & Theft in o^r semblable shew of equitie and right. Howsoeuer it bee more ther mens smoothely and cunningly conuaied, yet it is as bad and dam- goods by nable a sinne, as the other that is done more openly. For colour of in other matters, Arte and skill makes a thing better: but this law, makes sin far worse. And therefore the diuell is the most abominable sinner of all, because he is the most subtil and artificial sinner of all. This kind of deceining vnder colour of law, and Fraudulent vnder shew of equall bargaining, to deale craftily, and against theft, conscience, is horrible theft before God. And this is forbidden, 1. Theff 4. 6. That no man defraud or oppresse an other: for God is an auenger of all such things. 1. Theff 4. 6.

The Apostle condemnes this circumuentering and politike fetching ouer ones brother in vnequall matches, Yea, but some will say, May not I make the most of mine owne, and seeke my best aduantage? If hee be hurt, it is not my fault, but his owne: he should haue had more wit. But this will not be a good answer to god, saith the Apostle, he wil tell you that you shuld haue had more lone, he is an auenger of all these thinges, and

will plague those that will gripe and pinch their neighbours farre otherwise then themselves would be dealt withall in the like causes. So *Iames 5. 4* biddes such *howle and weepe: for the cry of those labourers, whose hire they had kept backe by fraude, is come into the eares of God.* Else they might haue saide, What reason haue you to threaten vs thus; or they to cry against vs, or to holde themselves discontented, what wrong haue wee done them? we require no more then our bargaine, and our couenant, wee agreed for all that we aske, and what iniury is that? It may be so, saith the Apostle: but your agreement was deceitfull, you kept backe by fraude, you made a couensing and a crafty bargaine, you played vpon your neighbours simplicitie, and abused his plainnesse, you sawe more then he did, and knew the inconuenience better then he could, you wrapt him by craft, you feared him by great words, that he durst not but yeelde; or you got him in by faire promises, he looked to be better vsed, and to haue some recompence in another thing, in lieu of the seruice you receiued from him. This catching men by fraude, and hunting them with nettes, is a crying sinne, and will let God haue no rest till hee take vengeance vpon those that vse it. And thus *Abab* got *Naboths* vineyard. Hee would faine haue it from him, and would not take it from him by plaine and open violence, for feare of the speech of people, and infamie in the worlde, but yet hee was content to let *Iesabel* haue his Ring, and she endites a verie colourable and hypocriticall Letter, to this effect, as if shee had saide; There is an ill report of a fowle fault done among you, that *Naboth* should be a blasphemour of Gods maiestie, and a wicked traytor against his Prince: but, for feare least vpon vniust accusations he should be vniustly condemned, a iudiciall proceeding must be taken; and least any thing should be done without aduise and good counsel, rashly and headily, a Fast must be proclaimed, & the people must be gathered together, and there with fasting and praiser the thing must be tried orderly, and in good forme of lawe. For, good *Abab* & *Iesabel* were loth to do any wrong, or to iudge one vpon a false surmise & rumor; therefore that the truth might appeare, let

let the elders of the Citie search out the matter, and finde the truth in all equall manner; let the accusers come face to face, and so let them (according as they saw in conscience, they were bound) proceede to passe to sentence. And so they did, and there were men at hand to forswear themselves. And now, sith that al things were so plaine and euident, and matters went so cleare against him, alas, they were sory: but they could not chuse but deale indifferently, and according to lawe, *Naboth* must haue that punishment that his fowle fact had deserued, hee must forsaith his life and goods to the King. And thus *Ahab* got the vineyard. Here, wee see, was dawbing and pain-ting with fayre shewes and goodly words; equitie, conscience, and religion, pretended, and all to carry out shamefull murder and theft: but did this make their case any whit the better? Nay, this made it farre more abhominable in Gods sight.

So, amongst vs, cruell enclosers, that set themselves to vn-people the lande, and weaken the strength of the country, by ioyning house to house, and lande to lande (in deed for houses, they do not so much delight in ioyning house to house, as in pulling down houses) but al the lād they would (by their good will) get into their owne hande. These caterpillers what do they? what say they? Goodly words and faire pretences you shall haue. O this will be for the good of the common-weale, and of the inhabitants, this will preuent much strife & contention when things be parted, and euery man knowes his owne, & they lye not in common thus; and besides it wil nourish wood, and such like. And thus, vnder pretence of a common good, they bring to passe a common euil, by getting all to themselves, & sweeping out men from the earth. These commonly be great theeues: but there is a great iudge that wil proceede against them, his word hath passed sentence already, and it shall not be long afore the execution come vpon such as do greuous harme vnder colour of doing good.

The like may be said of those, that, hauing the goods of men deceased put into their hands by Will, deale vnfaithfully, & put them from the right owners into their own purse; this is plain

Pro. 20. 14 Theft in buying and selling. theft: and yet it goeth for currant often among men, because it taketh some shewe of warrant from the law of men, but Gods law will allowe it no colour. So *Solomon* speaks of theft by buying and selling, *It is naught, it is naught, saith the buyer, but after he boasteth*, such as wil depresse a thing about measure, and against their conscience and knowledge, if they bee to buy: but if they be to sell, they will extoll and prayse the same thing, far beyond that they knowe, and be perswaded it is worth. These and such like practises, are close and colourable, that mans lawe doth not take so much holde vpon, but Gods lawe doth forbid and condemne.

Theft without colour of lawe.

1. Sam. 2. 16.

Another, and the last kinde of stealth is without all colour of lawe, when one will haue it, because he will, though hee can alleage no shaddowe of right or title to it. As by violent and strong hand, to take away that belongs not to him. This was the sinne of *Ophni* and *Phineas*, that when God had commaunded them to take sodden meate, they would haue it raw: and if the people said, Nay, I pray you let God be serued, and let things be done according to the law; Nay, would they say, but if you will not giue it vs, wee will take it whether you will or no. Here they could pleade no manner of interest, and therefore it is sayde, The sinne of the young men was great in the sight of God. So to steale by the high way side, and to take away mens cattell, or any such like wickednesse. This is a knowne sinne. And because such commonly, being conuicted of the fact, haue nothing to say in defence of the sinne, they are soonest brought to repentance. Or if the do not so, then God will finde them guiltie, and giue them their iust recompence, which he hath threatned against them, *1. Cor. 6. 10.* Therefore this is here passed ouer briefly.

Another kinde of stealing, which is done without colour of right, is more priuie & close (the former was violent and open) and that is either by taking or retaining. By taking, when one layes the euil hands on that thing which his conscience telles him, he hath no right vnto, but it belongs altogether vnto another, Of this theft the Prophet speaks, *Zachar. 5.* that the curse

of

of God like a flying booke comes vpon the house of the theefe. Zach. 5
2:3:4. verſ. I ſee a flying booke, the length thereof is 20 cubits, & the
breadth of it 10. Then ſaid he vnto me, this is the curſe that goeth
thorough the whole earth: for euery one that ſtealeth ſhall be cut off; as
wel on this ſide, as on that. And in 4. verſ. I wil bring it forth ſaith
the Lord of hoſts, & it ſhal enter into the houſe of the theef, & of him
that ſweareth faſly by my name, & it ſhal remaine in the miſt of his
houſe, & it ſhall conſume it, with the timber of it, and the ſtones of it.

The Prophet ſhewes, that the curſe of God followes ſuch as
ſteale, and be theeues; ſwiftly it flies after them, and God him-
ſelfe will bring it into their houſes; and when it is there, it is like
the moſt peſtilent fretting leproſie, that was not onely infecti-
ous to men, but would conſume the houſes, & enter into the
timber & ſtones: So Gods curſe doth not reſt vpon the body &
ſoule of theeues onely; & thoſe that will ſteale, but it will bring
all to naught, vnleſſe they purge it away by true repentance. A
man were as good put a coale of fire in the thatch of his houſe,
or in the barne; as bring any ſtollen goods among his ſtuffe.

Fiſt, hee ſayeth, the man that ſteales ſhall bee cutte
off, hee prouokes God to deale with his perſon fiſt, and
to cutte him off, to kill his bodie and damne his owne ſoule.
Why? but though I be dead and gone, yet I hope my familie,
and my children after me, ſhall fare the better for it. No,
they ſhall fare the worſe for it. For Gods curſe, that ſhall
pursue them, is ſuch a deuourer and conſumer, that though
there ſhould bee no man left, nor any liuing thing: for it to
worke vpon, yet it would not reſt, but ſhew it ſelf vpon the in-
ſenſible thinges, as the very timber and ſtones of the houſes of
ſuch as prouoked God to lay it vpon them. As the Prophet
Haba. ſaith, He conuertet an euill conuertion ſueſſe to his houſe; and
not to himſelfe onely.

Haba. 2.

9.

Men thinke when they can bring home thoſe ſtollen
goods, that this is a good thing, and ſhall doe them and theirs
good, but indeede it is an ill couetouſneſſe, it brings
a miſchiefe vpon him and his houſe. So many thinges as
a man gettes by ſtealth from his neighbour, ſo many curſes he
gets to his ſoule, and ſo many plagues hee wraps and rowles

Excuses for
stealing.

Luk. 16.
10.

together to come vpon his posteritie. Yet men haue excuses for this their stealing. As first, alas, what should you speake of this? it is a small thing; you should not make such adoe about so little a matter. Is it a small thing? then the more base and abiect sinner you, that will corrupt your selfe for so small a thing. He that will racke his conscience for a trifle, will neuer flucke to do five times worse for a matter of waight. If a man be not faithfull in a little, you may be sure he will neuer be faithfull in much; he that will venture damnation for a matter of a penny, he wil do ten times more if it come to a pounce. He that cares not to breake one Commaundement for a peece of bread, let him haue hope of a greater bootie, and he wil breake euery one. If one will doe the diuel such seruice for so simple and small wages, let the diuel mende his wages, and he wil certainly mende his worke. So that this excuse proues a man to be more inexcusable. Oh, but I trust this is not to be blamed, hee can spare it well enough, it wil do him no harme, and mee good, I hope this is no such matter. But first, who made you a diuider of an other mans goods? who gaue you authoritie to make any such partition? Hath not God giuen him that which is his, and you that which is yours? And you (not contented with Gods distribution) take that which belongs not to you? For that you say, he can spare it; it wil doe him no harme. Suppose one should goe to the Kings Exchequer and breake open his treasure, and take out, though it were euen a small summe, and say, Alas, I am a poore man, and this is not so much, the King is rich enough, hee may well spare twise so much, I trust hee will not be much offended; though I haue ventured a little in my need. But for all your neede, and the Princes wealth, he that would doe thus, were like to be counted a foole, and be hanged as a felon, the excuse would not serue the turne. But now God hath absolutely forbidden to take any mans goods, without any such exception as this, Vnlesse hee can spare it. That is not the question, whether it wil hurt him or not: it offends God, hee hath forbidden it, and therefore you must not doe it.

And

And whereas you say, it will doe you good, and helpe you, that is not true, it will hinder you rather, and bring a further curse on you then before. Yea but what course would you haue a man take? The world hath forsaken mee, I haue no friende to helpe mee, what would you haue mee doe? What? euen any thing rather then this, Haue men forsaken you, and will you make God forsake you too? You can haue no help in the world, & will you therefore shut vp heaven also against your selfe? If one were helpelesse and friendlesse here, and knew not which way to turne himselfe for reliefe and succour; yet if he can turne to God and cry to him, and haue hearing and comfort from him, his case is good, and he is here to be well provided for. But now when one is quite out of hope among men, & destitute of all outward comfort, then to make God his viter foe, and fill himselfe also with inward euils and griefes, this is not to lessen the crosse, but to increase the curse, and to bring a greater waight of misery on his owne head.

Therefore, aboute all, then a man had most neede to keepe peace and league with God, when the world hath cast him off; and if God doe chastice him with want, it were a farre better course, to repent, and intreate God to helpe him, and turne away his heauy hand, then to adde more to his sinne, and so cause God to adde more strokes and corrections to those that he hath already laid vpon him. So that whether the thing be little or great, what euer a mans estate be, or whosoever hee be whom hee wrongs, hee must alwaies take heede to this priuie stealth of this close conuaying another mans goods to himselfe. Now as it is a fault this way to wrong any: so especially if the person to whom the wrong be done, be more neerely ioyned and tyed in any bonds to vs, or wee to them. Contrary to the dealing of a number, that indeede will let their neighbours goods alone for some outward respect, they wil not steale from them; but for their parents or masters, there you must giue them leaue, they hope they may borrowe lawe a little, and bee something bolder with their goods, then with anothers. But do they not know what the holy Ghost saith, in the *Proverbs*? He *Prou. 28.*
that robbeth his father and mother, and saith it is no sinne, is a 24.
companion

companion of a destroyer. For this is so farre from lessening the fault, that in truth before God it makes it farre more hay-nous and abominable: For, as he that kills his father or his master, doth commit a farre greater sinne then if he were a straunger or further off; so here likewise he that robs his father or his master, is in an higher degree a sinner, the if it were a persō nothing so neere vnto him, to whō he did not owe so much duty.

Therefore as one must labour, not to let his hands haue liberty to take any thing that belongs to any man, be he neuer so farre distant from him: so especially hee must restraine them from that which belongs to his father or master, or some such to whom hee was bound with a more strong and neere bond, then to other men. For this is a more wicked stealth, that is done against a friend, then that against a straunger. And thus for stealth by taking.

Theft by re-
taining.

Now another kind of theeuery followes, nothing inferiour to this; by vnlawfull retayning and keeping in ones hand that which is none of his; whether it be by withholding of things found, or lent to vs, or of wages or things any way due to another. For though a man keepe himself vnspotted in this respect that no man can charge him to haue taken away one penny from his neighbour, either priuately or violently; yet if he, going by the way side, finde any thing that he knowes not whose it is, then when he takes it vp, and after heares who is the right owner of it, and doth not restore the goods to the owner: all his former good dealing in other things will not excuse him from being a thiefe, and a stealer from his neighbour. For God hath commanded to bring backe the thing that goes astray, and to make restitution of that which was lost, otherwise his offering could not be accepted. For indeed his conscience will accuse him, and the very law of nature will condemne him. Because there is no man so ignorant, but if hee had lost his purse or any thing by the way side, or otherwise, hee would thinke it right and equall that he who found it, should bring it to him againe, if he knew him to be the owner of it, and would say, he had not done the duty of a neighbour, if he should keepe it backe from him. Now, God commands to doe as wee would be done by:
and

and therefore this, that he would be so dealt withall, binds him to deale so; and if he do not, hee sinnes against his owne conscience, and that shall be sufficient to condemne him. So for wages, he that doth not pay his seruants or the hireling his due wages, in due time, without shifting and putting off from time to time, he is guilty of the breach of this commandement. This delay is thievery, though one doe purpose to pay them all, and that rather with the most, then to keepe any backe; if hee bee poore and not able to forbear this protraction from time to time. This is forbidden, *Leuit. 19. 13.* *Thou shalt not robbe thy neighbour,* saith God. But one might say, I do not rob him, neither will, for he shall haue his goods safe enough by me, I will take nothing from him that is his: then saith he againe, *Let not the hirelings wages rest with thee til morning,* as if he had said, You do not take his mony: yet if you keepe it from him, I account it robbery. For at the end of his worke should be the beginning and performing of his wages; therefore after the worke is done, let not the wages tarry one day in your purse, for it is none of yours, it is your hirelings. *Dent. 24. 14. 15.* *Thou shalt not oppresse an hired seruant that is needy. Thou shalt give him his hire for the day, neither shall the sunne goe down upon it: for he is poore and therewith sustaineth he his life.* If one be poore and in distresse, and he cannot beare with his delay, but is put to his shifts, and made to endure hunger and cold, and to goe from him with an heauy heart, when he is not paid, and with a sigh, not knowing what to doe for reliefe; this is both cruelty, in that hee keepes that from him that should maintaine his life, and it is theft also in that it redoundeth to the hinderance of him to whom it appertaineth. So that this kind of shifting & putting off the hireling with such delayes, is a fault that makes the man guilty of theft before God, Thus much for the things forbidden in this commandement.

The things commanded, are either { inward,
or
outward.

Contented-
nesse.

The inward duty, is contentednesse with our owne estate, with that portion whatsoeuer God hath allotted vnto vs. To like so well of God diuision, as that wee belieue in our hearts that the measure is best and most profitable for vs, that God our most mercifull father hath appointed for vs. This quietnes with that part that falls to his share, is the duty commanded to euery man, and is the inward keeping of this commandement. This is commanded. *Heb. 13. 5. Let your conuersation be without cometonnesse.* This is the commandement. Why might some men say. I am not couetous. That you may soone try euen by this, whether you be content with those things that you haue. Certainly so farre as a man is void of couetousnesse, so far he is well content with his estate: and hee that doth not thinke his own enough for himselfe, it is sure he is couetous after another mans. Yea but how is it possible that one can be contented in my case; I haue so many wants and can see no meanes to supply them, how would you haue me content now, not hauing sufficient maintaynance, nor knowing how to get it? He that is a Christian hath enough to maintaine him, for he hath the promise of God that *he wil not leaue him nor forsake him:* and is Gods promise nothing? Is not his word sufficient assurance of all things needfull? If God hath bid vs be content, and giuen vs cause to be content, why should we not be content? Is not his truth a pawne good enough? What is to be believed, and wherevpon may wee depend, if not vpon the word and promise of God? For mans life consisteth not in the greatnesse of his portion, nor the abundance of his wealth, but in the blessing of God, which will make a little goe farre, and doe more good then a great deale without it. And he that hath this, whatsoeuer outward wants he seemeth to be in, he is well. Indeed if the promise were, Your wealth shall not faile, and friends shall not forsake you, this were no great cause of comfort, here a man could not but feare when his safety consisted in the constancy of such vnconstant things. But if God hath promised to be with vs, what should we feare what any creature can do against vs? *Philp. 4. 11* So *Paul* speakes of himselfe, that he had learned in all things to be content. This is a point of great learning, and he is a good scholler

Scholler in Christs schoole that hath gone so farre, as that hee can like well of Gods doings whatsoeuer. This is a thing that onely Gods spirit can teach one to be so well satisfied with his owne, as that he doe neither enuy, that another hath more, nor repine, and grudge, that himselfe hath lesse. But if this be such a point of learning, how should man come to it? That *Paul* shews *1. Tim. 6. 6.* *Godlinesse is great gaine*, because it maketh a man contented with that he hath. So farre as any man is godly, so farre is he content with his outward estate: though he haue but a little, hee is not much troubled, for hee knowes Gods hand is not shortened; and if he had nothing, he would not be out of heart, and dismayed, because he perswades himselfe, Gods blessing can sustaine him as well without meanes as with meanes. And this was that which made *Paul* so quiet and settled in all distresses. For, before godlinesse had calmed his heart, he was as restless as the sea, and troubled all the church with his raging, and fiercenesse. But so soone as he grew godly, all the storme ceased, none more quiet and contented then he. If they imprisoned him, if they whipt him, if they stoned him; he could quietly endure it. Hunger, cold, nakednesse, what euer came, hee was well prepared to vndergoe it. He knew all came from God and for his good, and therefore he neuer fretted nor fainted for the matter, but possessed his soule in patience, and knewe how to beare all things quietly. Therefore whosoever would be patient, let him labour to get godlinesse into his heart. Many there be that be willing, and will take paines enough to store their purses, and their grounds, and their houses; but few there be that will take paines where it were most behouefully; to store their hearts with godlinesse, which would bring contentednes, and sufficiencie also. For we haue the promise of God, that if we seeke the kingdome of God, we shall haue all other things cast vpon vs as a vantage and ouerplus. And the cause why God hath restrained vs, is not for that hee wants loue and cannot finde in his heart to bestow them; but because they would be ill for vs, and we could not beare them. He would haue vs to be good within, before wee seeke goods without, and knowe how to vse riches, afore wee haue them to abuse. Therefore as

Mat. 6. 33

we would not bee counted thieues and breakers of this cōmandement, so let vs be content to liue at Gods finding, and to rest vpon him, so good a God, that though wee haue but a litle, yet hee hath enough, and though hee giue vs nothing before hand, yet hee loues vs before hand, and will giue vs comfort in all distresses, and those outward things so farre as wee haue neede and can digest them. Thus much for the inward obedience: now the outward followes. And this consists in the right vse of our owne, and the righteous dealing towards others.

The right vse of our owne is seene in frugality and liberality. Frugality stands in getting & keeping. Our getting must be by soine faithfull labour in an honest calling, and by honest dealing in the calling: as *Ephes. 4. 28. Let him that stole, steale no more, but labour with his hands that thing that is good.* To thee, uery, which is a breach of this commandement, and idleness, which is a kind of theft, he opposeth labour, as the keeping of this cōmandement. But then he shewes what kind of labour it must be, namely in the thing that is good, in some lawfull and christian calling. For many labour all day, and al night: but that is in carding, and dycing, and gaming, and ynchristinesse; which will neither make them haue a heart to doe good, nor ability to do good, but brings a curse vpon heart and estate: one is wicked, and the other commonly weake. As is to be seene in stage players, and such like, that drawe the people away to vanity; which take paines indeed: but it is no profitable paines, & therefore yeelds no profit, either to their soule or body; but brings them a hard heart, and a wicked hand, and a miserable estate, that of all men they are the most profane and lewd. Therefore as a man must not be idle (for an idle man cannot be an honest man) so this must alwaies be provided, that he labour in an honest and a lawful thing: else one may toile, & spend his body in trauaile, and be neuer a whit the honestest man, if hee serue not

Gen. 25. 32. God, but serue his lust and filthy flesh. *Esa* could take paines, and that eagerly till he was almost dead with labour, but it was in hunting, in following his vaine sport, in this he would spend himselfe: for he saith, I am almost dead, and he was so faint, that hee would sell his birth-right for a messe of pottage to refresh him.

him. All this while hee was no better then an idle person, because hee was ill occupied: and this was to him, as hee vsed it, a cursed labour. For god would haue one labour in such a calling as should humble his flesh, pull downe and tame his pride, and bring some increase vnto his outward estate, so y^e he may haue a mercifull affection, and also ability to shew mercy. This, God hath appointed, and these will be the effects of godly labour.

The effects
of godly la-
bour.

But, other wearing ones selfe in slavery to his lusts, and seruing sinne, humbles him not a whit, nay it makes him more proude, more surly, & more vsociable, so as one neither knowes God nor himselfe. It doth not prepare him to dye, but it makes him forget his latter end, neuer thinking of death till death decour him. It makes not the heart pitifull and mercifull, but it hardens the heart, & infects it with cruelty: & such a one is not made by his labour able & willing to give more, but vnable and vnwilling to giue any thing at all. So that euery man must labour, no man hath any warrant or priuiledge to be idle; for that makes him guilty of the sins & iudgements of *God*. And further more, every man must looke y^e his vocation be honest & lawfull; or else he shal doe himselfe more harme then good by his labour.

Ezech. 16.

49.

The second point of frugality is in keeping that prudently and discretely, which was honestly gotten. For, if labour in getting be not ioyned with wisdom in preserving & saving, that is no good thrift. Neither must this be aiggardly & miserable sparing, but an orderly & wise disposing & husbanding of y^e which God hath put into our hands, that we may be better able to doe good, & to relieue others. In this many faile, & by sayling in it carelessly in a good duty as necessary as the former, they labour indeed and that with great diligence, and carefulnesse, till they haue gotten something, but let it goe as fast, either by drinking or gaming, or else by good cheare and dainty fare aboute their ability; and by this immoderate and vndiscreete lauishnes, they vndoe whatsoeuer they did before by following their calling, and keepe themselves alwaies in want and penury, whereas if they would bee as careful to keepe thriffully, as they bee painefull to get, they might line of their labours comfortably & ioyfully, & besides might be much beneficiall to other that stood

in

in need, and haue wherewithall to open their hand liberally in workes of mercy. So *Proverbs. 21. 20. In the house of a wise man is a pleasant treasure and oile, but a foole deuoureth it.* A wise man, that is, a godly man, doth not onely seeke and bring into his house, but will also keepe in his house, a pleasant treasure, delightfull riches, such as being gotten without any stain of iniustice; he hath ioy and comfort, and a blessing in the vse of them; and hee hath not for necessity onely, but all for delight euen oile and things for refreshing and recreation. But a foole, that is, a wicked and an vngodly man, he deuours all, whatsoever it be, left him by his parents, given him by his friends, or gotten by his labour; all goes one way; all is deuoured; all is spent idly, and without any discretion. For hee serues such a chargeable master as will leaue him nothing at the yeares end. Other masters vse to giue their seruants wages for their worke: but the diuell and lust, whom wicked men serue, be both costly and hard masters, they will take all & so long as there remains any thing to be had, they cease not calling for it: but al this hard and chargeable paines shall bee rewarded with nothing but want & necessity at the last. So that a good man must be as well a keeper as a gainer; he must knowe how to bring in lawfully, and how to lay out discretely, & to dispose things in that good order, that he do not bring himselfe into vnecessary wants and troubles; but that hee may haue both to comfort himselfe, and also to refresh others. Thus much for thriftinesse.

Liberality.

The other thing required in the right vse of ones owne goods is liberality, without which there is no true obedience to this commandment. Now this liberality must spread it selfe into two branches, towards ones selfe, and towards others. A liberal man must be liberal to himselfe: for all goodnesse begins at home, and shewes it selfe first where it was first bredde. And so *Eccles. 5. 17. It is good, he saith, to eate, and drinke, and take pleasure in ones labour. & this, he saith, is the gift of God.* To haue meate & drinke, and apparell, is a thing common to reprobates; but to haue these things, & the right vse of them also in ioy and comfort, and thankfulnessse, this is a speciall fauour to Gods people, and peculiar vnto them.

There-

Therefore it is our duty to take parte of those things that God hath giuen vs, and with a thankefull and chearefull heart to enioy his kindnesse, and not to make our case worse then we neede. As the foolish *Israelites* did, that when God in goodnesse had provided sufficient foode for them, that they might haue had enough, and gone to bed chearefully after a competent supper; yet they were so fearefull and doubtfull, least they should haue had nothing for the morrowe, that they pinched themselues of Gods allowance, and would needes reserve something vntill the morning. But what became of it, did not God send wormes amongst it, so that it stanke and was good for nothing? And so it is still, the equitie of this is perpetuall vnto the ende of the worlde. Hee which will bee more sparing then God would haue him, and niggardly, when God hath laid no necessitie vpon him, the curse of God will fall vpon the goods thus saued, that it were as good, as if they had beene spent. For they shall corrupt and vanish away to nothing. And in deede if one doe not first shew mercie to himselfe, how is it possible he should shew mercy to an other? He that will sterue and pine himselfe, when he needes not; no man will trust him to feede and relieue his neighbour when he needs. This is most certaine, that he which will bee cruell to his own flesh, can neuer haue any true pity to another. Therefore first a man must haue an open hand to minister vnto his owne necessitie, and to helpe himselfe, and see that himselfe bee the better for his owne goodnesse and liberalitie. And yet neither is that sufficient. A man must not spend all his kindnesse within doores, and keepe so spare a fire that can warme no body but himselfe: but after he must stretch out his hand to be bountifull to others, whose want requires his helpe, and whose penury calles for something of his abundance. So *1. Tim 6. 17.* Charge those that be rich in this world, that they bee not high minded, &c. That they doe good, and be rich in good workes, and ready to distribute and communicate, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternal life. He would haue rich men not to trust in riches, but in God: for riches bee vncertaine. And what greater folly

can there be, then for a man to put his confidence in that which must away, he knowes not how soone? God will call for him, and he must leaue his riches behind him, and come naked before the iudgement seate of God. But if they would know how to vse riches, let it not be in putting trust in the, nor in looking bigge, and proud, and sowre, for this will make them hateful to God and man; but let them be mercifull, let them do good and distribute, and this will be a sure foundation for themselves, by so doing they shall get loue both of God and man, no better a treasure against the euill day, then that which hath beene layd vp in workes of mercy. So in *Proverbes*, 11. 17. *Hee that is mercifull, rewardeth his owne soule.* This is the benefite of mercy, that one doth two good things at one time, hee stops two gappes with one bush, he both helps and comfortes the distressed, which is his owne flesh, and more then that, he furthers his owne reckoning against the time of account. For, when God shal come to take a view, and search how euery man hath ordered the goods committed to his hand, (as certainly he will one day) let the foolish men promise to themselves what libertie they wil, and flatter themselves, that all is their owne, and every one may do with his owne what he will; yet they shall find it is Gods, and to be vsed and disposed according to his will. And when such an inquirie comes, this will bring most vnspeakable comfort to a mans soule, when vpon his death bed, and when he is now to leaue his wealth, he can with a good conscience repeat to God, how he vsed his wealth, and can hold vp his head before God, and say, Lord, thine it was, and I did knowe I was but a steward, and therefore I disposed of it, according to my maisters will: I spent it not in seruing my lustes and desires, but in thy seruice, and to thy glory. I was more willing, and ready to lay out much in thy seruice, & the releeuing the poore members of Christ, then any thing in setting vp my flesh, and pleasing the vaine and foolish affections therof. When one can thus speake to God, and make such a reckoning, hee shall then well perceiue and feele, to the exceeding ioy of his heart, what reward he gets to himselfe, that giues almes freely, and shewes mercy, liberallie, to others that stand in neede.

And

And the Apostle *Paul* saith, That he that soweth plentifully, shall *2. Cor. 9. 6*
 reape plentifully, comparing liberalitie in workes of mercie to
 sowing. And so it is indeede, and shall yeelde a better and
 more plentiful croppe, by how much the seede it selfe, and the
 ground on which it is sowed, is better then any other. So
Psal. 37. 26. The righteous is mercifull and lendeth, and his seeds *Psa 37. 26*
enjoyeth the blessing: meeting with an obiection, that seemes
 to arise, Indeede I would faine be mercifull, and doe good,
 I knowe it is a good thing; but alas I haue a charge; I must
 prouide for my children, the father must lay vp for the chil-
 dren, and he is worse then an infidell, that prouides not
 something for his familie. But God here teacheth him how
 hee may prouide, and store something for his posteritie, and
 therefore hee biddes them be mercifull. For hee can neuer
 bequeath a better portion, and a richer legacie to his seede, then
 when hee doth many workes of mercie, euen for their sakes.
 For God promiseth they shall enioy the blessing of his good-
 nesse. Hee saith not, they shall be rich and haue the world
 at will. For a man may liue in as much ease and wealth, and
 pleasure, as the rich Epicure did, and yet go to hell when hee
 dieth: but they shall haue the blessing, which importes thus
 much, they shall haue Gods fauour to bring them to heauen.
 Hee will blesse their soule and conscience, and they shall haue
 beside so much wealth, as may stand with this blessing. Not
 so much as to make them proud and idle, for that were the
 way to make them cursed; but so much as shall suffice to make
 them thankfull to God, and profitable in the Church. And
 this blessing they shall haue, not as a ghest to salute them
 and away, but as an inheritance that shall abide with them,
 and helpe them for euer. Thus much for the vse of ones
 owne.

Now follows the next point, in the right carriage of
 our selues towards our neighboures, and that is called *Iustice*,
Iustice, which consisteth in two things, in getting, and
 restoring. *Iustice* in getting, is when one gettes by
 lawfull meanes, in a lawfull calling. Not by gaming
 and such meanes, without any sufficient consideration and ex-

change. For this is theft, these be vniust meanes that bring a curse with the vnlawfull gaine, as hath beene shewed before: and such a man makes himselfe excommunicate in the hearts of Gods people, and brings hardnesse of heart vpon himselfe, & much mischief beside. But if he calling wherin a man exerciseth himself, be warrated & sanctified of god to this vse: the care must be had, & that as much, that the meanes which one vseth in his calling be agreeable therevnto. If it be by dissembling, and lying, by false weights, or false measures, by false commending, or discommending aboue measure, or by any such like vnconscionable way: this is vniustice, and a breach of the Commandement. Therefore let the calling be good, and the meanes good, and then a man may with a good conscience take the blessing. And this is iustice in getting: now for restoring.

This must also be obserued, that if any haue in former time bene craftie & deceitfull, and dealt iniuriously with his neighbour: though happily it be hidden from men, and the world cannot lay it to his charge, yet his owne heart knowes it, and his owne conscience will not passe it ouer so, but hee must heare of it. If, I say, ones soule tell him that hee hath thus wrongfully intreated his neighbour, if he wil be counted a iust man, and haue the former offence blotted out, and the mouth and clamour of his conscience stopt from those fierce & bitter accusations whereby it vexeth & disquieteth vnrepentant sinners, he must see that he make restitution; let the seruant goe to the master, and the goods returne to the owner, who hath the right title vnto them. This is commanded, *Leuit. 6. 2. &c. If any sin & commit a trespass against the Lord, & deny vnto his neighbor that which was taken him to trust, &c. hee shall both restore it in the whole sume, and adde the fift part more thereto.* Where, the holy Ghost appointeth, that if any man haue bene anyway iniurious to his neighbour, either by denying that which was lent him, or hauing found a thing lost and knowing the owner, hath detained it, or by any other such like dealing, if euer hee will haue God heare his prayer, and receiue his sacrifice, before his offering he must make recompence of the principal, and adde therevnto the fift part, &c. But

But it will be obieſted, that he is gone, I cannot tell where to haue him. But doe you knowe none of his kindred? Hath hee neither ſonne, nor nephew, nor brother? Is there none neere vnto him, that you knowe? Not one, Yet it muſt be reſtored, it is pone of yours, you of neceſſitie muſt part with it, if you will haue the ſinne pardoned. Therefore you muſt giue it to the Lord, the church muſt haue it. *Numb. 5. 8.* So that this is the lawe of reſtitution. Hee that hath gotten any thing vnlawfully, muſt not onely ſay, Indeede I haue done amiſſe, I crye God mercie for that is paſt, and I will doe ſo no more: but for this, I hope, God will pardon mee, I purpoſe now to leaue off doing wrong to any. No, this is not enough, a man muſt reconcile himſelfe to God, before hee can reconcile his conſcience to himſelfe. God will not bee pleaſed with ſuch a weake amendment. Wee cannot be aſſured of pardon for that which is paſt, nor perſeuerance in a better courſe, vnleſſe there be true repentance: and true repentance neuer goes before, but willingneſſe to make reſtitution followeth preſently after. Therefore let a man deale more ſoundly in ſuch caſes, that pertaine to the peace of his conſcience. This hollowe hartedneſſe and hypocriſie, in ſuch matters, will bring him no peace. Therefore let not a man hearken to the diuell, and his owne fleſh, for his hurt; but reſtore that which hee hath defrauded any man of, by ill meanes. If not, let him knowe for a ſuretie, whoſoeuer he be, that there is no thriving by ſuch dealing. Sinne is a poiſon infecting both the ſoule, body, and eſtate: and vnleſſe it be purged out in time, will bring all to ruine.

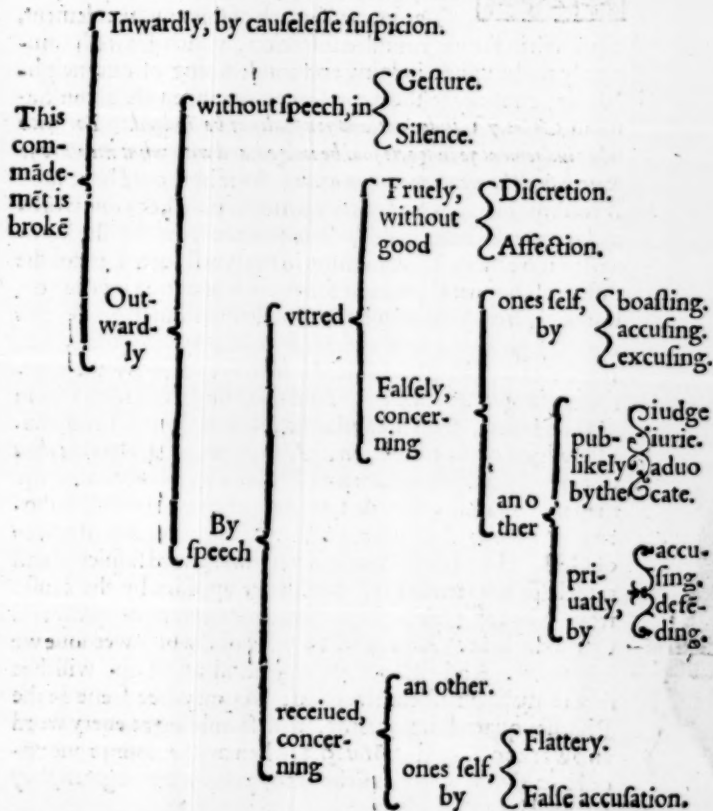
But yet ſome obiections ſeeme to ariſe; firſt, the thing is of ſome price, and the perſon wronged is wicked, and would bee willing to take the aduantage, and followe the occaſion to put me to death. Therefore here daunger ſeemes to reſtraine him, & he thinkes it better to liue in ſafety, then to make reſtitutiō with peril of his life. But though the caſe ſhal ſal out thus, yet the law of reſtitutiō admits no ſuch exceptiō; One muſt reſtore; yet wiſedom muſt be vſed in this caſe, that both the party offēded may be ſatiſfied, & the party offēding may be in ſafety.

Therefore some other third person of wisdom and grauitie, a man of good account for religion and honestie must be chosen, to whom this secret may be without peril reuealed, and by whose meanes the wrong done may be fully answered. And he must restore it in the behalfe of the other, concealing his name and particular fault: as, thus he may speake. There is a man that in time of his ignorance hath wronged and endammaged you, and now that God hath touched his hart with true repētaunce, he is willing to satisfie you to the full, and therefore hath by me sent you so much as will fully recompence your losse, yet he desires to conceale his name, because of peril that might ensue. By some such wise & godly course amends may be fully made to the partie that sustaineth the wrong, and hee that did the wrong be nothing at all endammaged.

But ther comes yet a further doubt. I am not able to restore, I haue not wherewithall. Then where nothing is to be had, it is a common prouerbe, the prince must lose his right. But yet so, that a man must plainly and fully confesse his fault. If there be not abilitie for restitution; yet he must not neglect cōfession. And this further he must cōuenant with himselfe, that if euer it please God to giue him abilitie, he will be answerable to the full, to all such wrongs; and then as we are in affection, so God wil account vs in deed. If one can say in truth of hart, O Lord, I confesse my fault to thee, and haue confessed it to the person whom I haue offended, and though I be not able to recompence him, yet I resolue with my selfe, and make a cōuenant with mine own conscience, that if euer I haue it, I will pay him; and if I had it now, I would deferre no longer, he should haue it now. In the meane time I will not cease to supply that by my prayers, (which by reason of pouertie is wanting in my payment) that mine humble sute to God, for him, may as much profit him, as my sinne against God, and against him, hath endammaged him. Thus if a man do, God will accept him and fully acquite him, and esteem of his vnfaigned purpose & humble acknowledgement, as of a sufficient recompence, and will himselfe vndertake the debt; so as the partie shall sustaine no wrong. And so much for the eight Commandement, *Thou shalt not steale.*
Now

Now followes the ninth Com-
maundement:

Thou shalt not beare false witnesse against thy neighbour.





He former commaundement concerned our owne and our neighbours goods: this requirereth, that we hurt not our neighbours, nor our owne good name, but (as occasion shall be giuen) maintaine and encrease it.

The inward breach of this commaundement, consisteth in the vngrounded suspicion, which groweth commonly to the vniust iudging and condemning of our neighbours, contrary to the expresse commaundement of our Sauiour, *Mat. 7. 1. Iudge not, and you shall not be iudged. For, with what iudgement ye iudge, ye shall be iudged: and with what measure ye mete, it shall be measured to you againe.* As if he should haue said: If you would haue your owne infirmities pitied, & your words and deeds construed in the best sense, then shew the like kindnesse vnto others. Take nothing in the worst part. Let not the dislike of your neighbours arise from any want of true loue in you, but onely from euident tokens of wickednesse in them. For this is most righteous, and ordinarily commeth to passe, that none are more hardly censured, then they that are the bitterest and eagerest censurers. And none finde lesse mercy from God and men, then they who haue bene the most vnumercifull iudgers of their brethren. Also *Rom. 14. 4. Who art thou that iudgest another mans seruant?* Thereby shewing, that, when men iudge rashly, they do not onely vsurpe vnlawfull authority ouer man, but also they thrust themselves into the place of God. How hatefull and hurtfull this inward suspicion and causelesse misdeeming is, may better appeare by the causes from whence it springeth. The first is, want of godly and Christian loue. As *1. Cor. 13. 7.* For, where wee loue we hope well. And those that carry an ill affection, will be sure to make an ill construction. As may bee scene in the Pharises quarrelling against, and stumbling at euery word and worke of Christ. *Mat. 9. 3.* when our Sauiour pronounced that his sins who was sicke of the palse were forgiven, they counted him a blasphemer.

I.
Causes of
rash suspicio

And:

And in the 11. *verse*, they condemne him for keeping company with publicanes and sinners. And *Verse* 34. when he had cast out a diuell, they charged him to bee a coniurer, euen confederated with the chiefe of the diuels. Whereas if these and such like workes had beene done by their owne children or friends, they would haue made those things matters of great commendation in them whom they loue, which they condemne as haynous crimes in him whom they hate.

The next cause is want of wisdome and good discretion. As, *Acts*. 28. 4. The rude barbarians, seeing the viper to hang on *Pauls* hande, iudged him presently thereupon to bee a murtherer. Which fault also others of good note haue fallen into. As, *Elis* seeing *Hannab* long in prayer, and hearing no voice vttered, charged her with drunkenesse. And *Iobs* friends, beholding his extraordinary afflictions, conclude that he was an extraordinary sinner.

The third cause hereof is, an ill conscience and guiltinesse in the iudgers themselues. As, *Saul* was alwaies suspicious of *Dauid* as though hee had sought his life, because hee had deserued euill at his hands. And, hauing dealt cruelty and craftily with him, suspected the like measure from him.

So that those that haue polluted their owne soules and bodies with most filthy facts, and are most vncleane and wicked persons themselues, will soonest misdeeme the chastitie of others. And none are more suspicious of other mens truth and fidelity, then they who haue bene the greatest deceiuers and defrauders of others. An other cause of this is hypocrisie. When one neuer examineth his owne life, then hee is most ready to pry into another mans conscience: and hee that for the most part spares himselfe, will lay the heauiest load vpon an other. Thus the *Scribes* and *Pharises* were dissembling hypocrites, and neuer meddled with their owne hearts to condemne any sinne there: and therefore Christ and his disciples coulde haue no peace by them, but they were continually suspecting
and

and ready to censure hardly without any cause. For if they would haue bestowed more time in diligent examination of their owne soules, they would haue found so much businesse there, as other men might haue liued quietly enough by them. So Saint *James* saith, *That true wisdom which* *Iam. 3. 17.* *is from above, is without iudging, without hypocrisie.* He shewes the cause why the best men be neuer the rashest iudgers, neuer so hasty to passe sentence vpon other men, because they hauing good hearts and desiring to bee as good as they seeme to bee, haue so much to do in fighting and struing with their owne corruptions, as that they haue no leature to examine other mens dealings which belong not to them, but would rather reforme the things which be amisse in themselves. So, on the other side, obserue an hypocrite that cares for nothing but to make a shewe before men; that neuer labours to approue his heart to God, nor strives against his own secret sinnes; you shal haue him so nimble and so quicke in sifting of other men, that he can see a fault, where none is in them, because hee cannot see a fault where it is in himselfe. They thinke, that the reason, why they can so quickly condemne other men, is, because they were more holy then they, and therefore take a priuiledge to themselves, to giue what verdit they thinke good on euery mans actiōs. But Saint *James* sheweth the true cause indeed which makes their hearts so ready to conceiue amisse, and to thinke wrongfully of another: to wit, because they had not as yet learned to thinke aright of themselves. For more hypocrisie alwaies breeds more rash iudging and vnchristian suspition.

Effects of
iudging
rashly.

Thus we see what be the causes of this euill iudging, namely, at the least foolishnesse and vncharitablenesse, or else an euill conscience and deepe hypocrisie. And from one of these euill causes, these rash surmises and euill suspicions do alwaies spring. Now the effects are euen as bad. For if the heart bee thus infected, it makes one apt and ready to speake and do euil. If one allow himselfe to thinke euill, hee cannot withhold his tongue from vttering it, nor his hands from practising it, if occasion serue. For, whatsoeuer is within in the thought, that will shew it selfe openly, it will bewray it selfe in the mouth, in the hand,

hand, and in all the actions. As appeareth in *Daniel's* enemies, who hauing conceiued an ill opinion of him, that he kept them from honour, did nothing else but practise and lay diuelish plots till they had drawn him within the compasse of law, and brought him into daunger of death. All this malice arose from hence, that they falsely suspected *Daniel* to forestall them of honour, and to haue kept them from that high place, that they thought themselues as worthy of, and euery way as fit for, as he.

The vse of all this is, that if we would not be found culpable ^{V6.} of the breach of this commandement, and transgression against the name and fame of our brethren, then must we not giue our selues allowance to conceiue any ill opinion of them without a sufficient warrant and due ground for the same. For though the thing be so indeed; yet it is a sinne in vs so to conceiue of it, vnlesse there be sufficient euidence and reason, to leade vs ther-vnto. For, what though it may bee so? yet in matters of our neighbours credit, we must not take such light coniectures as a sufficient cause to moue a suspition: we must do as we would be done by. And therefore as we would not be condemned of others vpon euery shewe of euill and slight occasion: so let euery man looke to himselfe that he build not an ill conceite against his neighbour vpon a false foundation. Neuer thinke ill of any, till he hath deserued it, and giuen sufficient cause thereof. But now this must be knowne by the way, that though loue will not allow suspition, yet it doth not thrust out discretion. It iudgeth not rashly, but it iudgeth iustly. It is not so sharpe sighted as to see a mote where none is; nor so purblind, but it can discern a beame where it is. Therefore rashnesse must be condemned and auoided: but there is an holy wisdom to be vsed; as not to misdeeme without sufficient warrant, so when there is euident profe, and plaine appearance of a sinne, to take notice of it. Which must be obserued against many men, that by this doctrine (and indeede wresting it, as euill men do all scripture) take occasion to thrust admonition out of the doores; & thinke all men should be blind, because God will haue all men charitable. For so, when they haue broken forth openly into grosse wickednesse

To giue
due reproof
is no breach
of charity.

wickednesse, and all their life shewes them to be profane, vn-
godly, couetous, and deceitfull, and without the feare of God.
Come now and charge them that certainly they bee wicked
persons, and haue no true faith nor repentance, presently you
shall haue this first defence; Oh, God knowes mine heart, you
must not iudge, you must not search into a mans heart. But a
christian must iudge wisely, though not rashly. He may iudge
by the fruite, though not by the sap. If ones wickednesse bee
hidden, then God would not haue men censure. But if it breake
forth, he would haue men take heede and reprove also. As for
example, if one see a man that delights in ill company, is neuer
well and as he would be, but when hee is amongst drunkeards
and swearers, blasphemers and such like: one may iustly and
vpon good ground, without any sinne, suspect such a one to be
a sinful person, & say, Surely, this man walketh in a bad course.
Such as his mates are, such is he. For, surely good men would
be glad of the society of good men, and lambs will reioyce to
be with lambs. But now he, that doth take all his pleasure to be
among vngodly persons, hath pronounced this sentence a-
gainst himselfe, Like company, like companion. So if one heare
any vomite out filthy and vnchast speeches, hauing his mouth
full of all lewde and vncleane words, this is an infallible note
and sure brand of a filthy and impure person. For, *out of the a-
bundance of the heart, the mouth speakes*. Looke what ware
comes into the shoppe, such is surely kept in the warehouse:
and hee that thinks thus of such a person doth him no wrong at
all.

Math. 12.

So, others boast that they haue a good faith and a good hope:
they hope to bee saued as well as the best; if one will belieue
them: and if you will not credit them, they take it as a great in-
jury done to them. But what reason can they giue of their hope?
what sound cause can they alledge why they should bee saued
rather then *Judas*, & not goe to hell as wel as *Caine*? Surely, they
can yeeld no reason of their faith, they be not learned, but they
haue a good heart, and a good hope, that God will saue them.
Nay, they neither haue good heart, nor good hope. For, a good
hope is alwaies vpheld by good reasons; and a strong faith, by
strong

Strong grounds out of Gods word. Else a man may talke of hope and faith, and a good heart, and be yet farre from all, Vnlesse he can shewe vpon what ground hee builds his hope, it is but presumption. When sinne and death shall assault him, his strength and hope shall faile him, and all comfort will forsake him. So for the sacrament, it is a common custome of men, a day or two before they come to the communion, to wrap vp many reckonings and foule matters among themselues, and to rake vp the coales of their malice vnder the ashes, so closely, as that one would hope there were no sparke left to kindle contention againe. But a day or two after, they be as full of craft, brawling, and deceitfulnesse as euer before. Then one may boldly say, you haue polluted the holy sacrament, you haue defiled the table of the Lord; you came to it without faith or repentance. Oh, say they, but you must not iudge. Yes; now the case is for cleare that a man may iudge. For certainly if one come with repentance to the Sacrament, he shall goe with repentance and amendment from the sacrament: and if one come, a good man thither, hee shall goe better thence. For God will alwaies keepe his promise, and if one come as he commands, hee shall find such helpe and grace against his sinne, as that he shall not easily fall into his olde course, nor returne to his former filthy vomit. If he had fed of the holy and pure bread of life, *Iesus Christ*, with an heart purged by faith and repentance, his sweete sins would haue bene bitter and loathsome vnto him. And therefore though no man must suspect without good ground, yet a man, where there is iust cause, ought to pronounce iust iudgement. Thus much for the first, which is the most secret and inward breach of this commandment.

Now the outward follows, which is either without speech or with speech. Without speech, either by gesture or silence. By gesture, when one carries himselve disdainfully to his brother, and vseth such a kinde of behauiour as tends to vilifie, mocke, and disgrace him. This was a speciall sinne of the enemies of Christ Iesus, That they nodded their heads at him, and made moawes. And this was as great an indignity, and doth oftimes as much disgrace one, & make him cōteptible in the eies of the beholders, *Psalm 22. 7.*

Silence
when we
should
speake for
our neigh-
bour,

beholders, as if one should raile vpon him with odious and
flaunders speeches. This is then a wrong to a mans name.
Though thou doe not slander and raile; yet if thou vse thy
hand, or tongue, or head, or any part of thy body in such a ca-
riage and gesture as doth tend to mocke thy neighbour, thou
sinnest against his name and estimation. The next kind is by
silence, when one holds his peace, when he heares his neigh-
bour slandered. Hee stands by, and can testify of his owne
knowledge that the things spoken be false and iniurious: and
yet either in flattery, or feare of displeasing, lets all alone, and
doth not iustifie his innocent neighbour. Such a one comes
within the compasse of bearing false witnesse, and by silence
makes himselfe guilty of the slander. For he suffers his neigh-
bours innocency to be suppressed & his name defamed, when
it lay in his power to defend him. And euen the law of nature
will ouerthrow such a man that hee shall haue nothing to say
for himselfe, For doth not nature teach vs that this is equall, To
doe as we would be done by?

And which of vs is there, that if one should bee in place
where hee were charged with false accusations, and that his
neighbour present knew well enough, but yet would not open
his mouth to cleare him, or shew the truth of the matter? Eue-
ry one would thinke that this silence were a betraying of his
neighbour, and a great wrong against him, as indeede it were.
Then if we thinke others should not be silent, when our name
is traduced, let vs then giue such measure as wee would in like
sort receiue, and be as ready to stand for the good name of our
brother, as wee are desirous that hee should performe the
like duty for vs. This if wee doe, wee shall keepe this
commaundement in some measure, and God will stirre vp
others to requite vs in speaking boldly, to cleare our inno-
cency when wee are vniustly depraued. And so this com-
maundement is broken without speech. By speech it is bro-
ken either by giuing or receiuing. By giuing out speech either
true or false. For one may be as grievous a transgressor of this
commaundement in speaking nothing but the truth, in some
case; as if he had raised an vniust and false report against him.

Slander, by
reporting
the truth.

And

And this kinde of truth, if it be put in one ende of the ballance of Gods iudgement, will weigh as heauie as falshood in the other. If one speake the truth without discretion vnseasonably, out of time and place; if his words be true, but his ende euil and wicked, hee is as cruell and malicious an enemy to the name and credit of his neighbour, and as vile a slauderer in the sight of God, as if he spoke that which was false. This was the fault of *Dong*, that cursed enemy of *Danid*. Who when hee perceiued by *Saules* behauiour, that his purpose was mischieuous; and that hee would make a dispatch of *Danid*: and all his friendes, hee steppes out now in this vnseasonable time, and there shewes what hee had seene, namely, that the Priest had giuen *Danid* bread and a sword; and asked counsell of GOD for him. This was so indeede as hee saide, but this was a most diuellish and wicked part in him.

1. Sam. 22.

From hence arose that cruell persecution, and the murthering of so many innocent seruants of God. So the enemies of *Daniel* accused him, that notwithstanding the Kings decree to the contrary: yet he still made his prayers three times a day vnto the God of heauen. And it was true indeede that he had broken the kings Edict: but in the meane space they were most wicked persons, that would bring this accusation against him with such a malicious purpose. For herein they bewrayed all their former rancor in inuenting such an vngodly lawe, because they knew *Daniel* could be caught in nothing but in matters of God and religion. And there he would rather hazard his life, then omit his daily exercise of the worship of God. So the *Zophims* vnderstanding that they might procure fauour to themselves by telling tales against *Danid*, came to *Sauile*, and aduertised him where he might finde him. This was no lye. But it was iniuriously and wickedly done of them to discover the truth to such an ill ende, and with so little discretion, when so ill an effect must enlue vpon it, as at the least persecution; if not the destruction of a harmelesse man. So in these times, some men there be, that if they know any priuy fault, and secret in any man, then without any regard:

regard of time and place, they proclaime their neighbours infirmities to the wide world, and care not before what company, amongst what persons they blaze out his weakenesse. And they haue this for their ordinary defence, when they are reproued; I speake truly & tel no lye, & I wil not be ashamed of the truth. Yet a wise man would bee ashamed to speake the truth foolishly, when it will doe harme, and no good. And he should consider that he may often sinne more in speaking a knowne truth with an ill minde, then if through infirmity hee should speake an vntroth with desire and purpose of doing good. As the *Ziphims* and *Dore* were greater breakers of this commandement then *Rahab* that told an vntroth to saue the spies; because her end was good, though shee failed in the manner of it; but their end was altogether naught and finfull.

Vse.
Leuit. 19.
27.

Prou. 29.
11.

They then are here to be reprobed that will not (as God commands them) tell their neighbour plainely of his fault, and not hate him in their hearts. But if they know a fault by him, straight they set him on the stage, make him known to all men; neuer leave talking of it: which shewes plainly that in truth they hate their neighbour. For if they would as God bids, tell the party, this would heale the soule, and couer his sinne, and make him amend. But now to clamour in this wise, and raise vp an euill report and bruite, can do no good, but much mischiefe, both to him and others. Oh, but I speake the truth. Yea but it is the property of a foole to speake all that hee knowes. A wise man wil keepe it in till after ward. Let a wise man heare any thing, he will consider the time, place, and persons, and temper his speech in wisdom according to these circumstances. But let a foole once get a tale by the end, then out it must, hee can not keepe it in, hee trauailes with it till he be deliuered, whatsoeuer dishonour come to God, or discredit to his neighbour, or hurt to his owne soule. Therefore we must not onely be carefull that wee speake no lyes or vntrothes, but wee must also looke that we speake not the truth vnreasonably and after an ill manner, when it may bring more mischiefe then profit. So much for that breach. Now followes the next, in speaking that which

False report
of our selues,

is false, either concerning ones owne selfe or another. Concerning

ing himselfe, first, in boasting and bragging, which is a most base and loathsome thing. For, be it that some good thing hath bene wrought by him; yet the holy Ghost saith; *Let others praise thee, and not thine owne mouth.* And the Apostle reckens these boasters among the rabble of damnable men, who having no true matter to winne praise from others, will get praise by speaking great things for themselves. So *Saul*, whereas hee had saved the King, and all the best of the cattle, contrary to the charge given vnto him, doth yet bragge to *Samuel* that hee had fulfilled the word of the Lorde: when it was nothing so. For hee had wickedly transgressed the expresse Commandement of God. And as this lawe is broken by vaine boasting; so it is likewise by lessening and excusing those faultes which we are charged with, or guiltie of. Wherein, *Saul* plaied his part as in the former. For, being reproued and convicted for sparing the King, and cattle, contrary to the will of God: first hee pleadeth good meaning, confessing that some of the best were kept alive for sacrifice, and honour to God. But when *Samuel* would not be so set downe, but vrged him further, that God is more delighted with obedience to his word, then with all sacrifices: then hee falles to an other shift, and casts all the fault on the people. I feared the people saith hee; as who should say, it was their faulte and none of mine. Thus if any credit had bene to be gotten, he would haue had that to himselfe alone: but now that nothing comes but shame and rebuke, he leaues it for the people to diuide among themselves.

And this excusing is a common thing amongst all men. There is not the most ignorant and simple person, of the shallowest wit and capacitie, but hee is very sharpe and wittie to finde an excuse, he can cast about and winde, and so cloake his sinne, that hardly can any reproofe be fastned vpon him. And men thinke by so dooing to lessen their faulte, but in truth they doe much encrease it: For they haue by these excuses marked themselves with the brande of hypocrisie, and haue made their faulte more odious to G O D and men.

It is a very ill thing, when one hath wounded himselfe by sin; to goe to the deuill for a medicine. He is the worst Physitian that can be, & his physicke is the worst physicke in the world; for hee will surely giue them such a potion, as shall make them worse, and not better. One may thinke that these excusings be plaisters, but in truth they bee but poisons that venome the soule a great deale more then before.

Thirdly, a man lyes against himselfe by accusing; as when men in a kinde of proud humility, will deny their gifts, with an intent to get more credit; Alas I haue no giftes, no wit, no learning, a simple scholler, and weake memory, and such like, contrary to that one knowes and thinkes. Now this dispraising ones selfe falsly, is not humilitie, but iniquitie. For one should make himselfe neither better nor worse then God hath made him. But if hee bee drawne and called to giue testimony of himselfe, hee ought to speake plainly and vprightly, as the matter is in truth. And now when they lye of themselves, and say they haue no wit, no learning, no good partes, &c. if then wee should consent and confesse, indeede it is true, you say well, it is right, you haue none of all these things: they would thinke such a man did them great wrong, and scarce take him for their friend. For indeed his desire is, that others should crosse him, and say, Nay, say not so, you are an excellent man, worthy to be regarded, &c. And so he will discommend himselfe long enough, if he can thereby prouoke another to commend him, for this is it which hee delightes to heare. But a man must neither wrong God nor himselfe, in diminishing and concealing the things that God in goodnesse hath giuen him: hee ought not to deny them, but to vse them to his glorie. And so come to men for workes of mercie; perswade them to doe good, and distribute, and presently they beginne to complaine how poore they bee, what a great charge they haue, what losses they haue sustained, and I knowe not what; whereas their owne soule beares them witnesse, that they are wealthy, and haue much more then many men, that doe a great deale more good then themselves.

Therey

Therefore, though a man do not slander his neighbour, yet if he slander himselfe, he is to bee reprov'd as a lyer. Herein diuers of Gods children faile much, in time of tentation. Those that haue beene, and are found, and true hearted Christians, if they haue lost their feeling a while, and cannot finde that reioycing in God, and comfort in good thinges, that in former times they had, then comes the accuser of the brethren, Sathan, that olde and subtil serpent, and hee strives to make them accuse themselues falsly. Oh, sayeth hee, if you had beene good indeede, and had borne a true heart to GOD, hee would neuer haue forsaken you thus, and giuen you ouer to such a deadnesse: and then through weaknesse, Gods children are ready to ioyne with the diuell against themselues, and to thinke; It is true, sure I was but an hypocrite, and hollow hearted: my former comfortes were but delusions and presumptions; if they had beene true, I should not haue lost them. But in so iudging you wrong your selfe. You ought to remember that tentations bee not truthes, but false accusations. And therefore, if Sathan strive to accuse, doe you strive to excuse. And if hee would cast you downe, by so much the more lift vp your selfe by reasons out of GODS word, and by former experience in your selfe, and other christians. For that is no good reason, Because you haue no feeling, therefore you haue no faith, and because you haue lost the sense of your comfort, therefore it was not true comfort; this is no true conclusion, for one may loose his feeling, and yet retaine a liuely and effectuall faith. *Cant. 3. 1. &c.* and one may haue the true comforter in his soule, & yet for a time be without sense of comfort, As is to be seene in our sauiour Christ, *Luk. 22. 44. Mat. 27. 46.*

Take heed therefore of making such conclusions. For a man may want the feeling of his faith, and crie and call againe and againe for it, and feele nothing all this while; and yet neuertheless haue true and sound faith. For, the feeling of, and mourning for the want of faith, and the earnest and constant desire of it, is an infallible signe of faith. For this is a sure rule, that so long as one feesles himselfe sicke,

he is not dead. And the high estimation of the fruites of the spirit ioyned with a vehement desire thereof, is a singular euidence that there is a sound and lively roote of faith in the hart. Doe not therefore agree with the diuel to persecute your selfe: fight against him, and take not his part against your owne soule. You shall finde hee is strong enough alone, you had not neede to ioyne with him, but rather set to resist him. If one be once the childe of God in truth, hee is so for euer: if once in the fauour of God, for euer in the fauour of God. Though our feeling alter, yet there is no chaunge in him. Where hee loues once, hee loues vnto the ende, and world without ende. Thus much for breaking this Commaundement, by speaking that which is false concerning themselves.

Publique
frauder.

Now it followes concerning others, and that is either publique or private. Publique, first when the Magistrate or Iudge passeth false sentence in any cause that comes to be heard before him. This is a most hainous sinne: for, so much as in him lyeth hee goeth about to make God a lyar. For hee standes in his place, and is his substitute and Vicegerent heere on earth; now then for him to beare men in hand that that iudgement, which hee giues, is the iudgement of God that sets him there, when yet hee knowes it is false and corrupt, this is euen to drawe God to be the author of a lye, so much as hee can. And this is not onely wrong against Gods owne maiestie, and a shamefull abuse of the place wherein God hath set him, but it is an iniury to the person thus condemned; in that he brings a blot vpon his name, and that wrongfully, and deprives him also commonly of some commoditie and benefit that of right did appertaine vnto him.

Heerein also many aduocates and counsellors offend, when they vpholde and maintaine an ill cause for their fee. Though the cause be neuer so badde, yet let the fee be good, and you shall haue one or other lightly, that will polish his tongue, and whette his wit to couer a fowle or naughty matter with many faire words, and make that seeme very good,

good, which indeed was, and still is altogether wicked. This is commonly counted wit, and he a wise man that knowes how to glose thus, and set a good face vpon a fowle matter, & good colours vpon an ill cause; but it is in truth a lying and a publique slander, and that branded with a curse: For the Lord saith; *Cursed be hee that speakes good of euil, and euil of good.* *Esaï 5. 20.* And so long as a man will set himselfe to stande for an euil thing, his conscience may, and in time will, most iustly accuse him of two great breaches of this lawe; that hee hath hindered iustice, and furthered vnrighteousnes to the vtmost of his power.

But some will answer; I spake as I thought, I tooke the cause to be good, I must stande for my clyent. But how comes it to passe, that you who are so wittie to inuent such cunning remedies to heale an ill cause, should be so blinde and ignorant that you cannot be brought to see the soundnesse of a good cause? What is the reason why simple men of meane capacitie, and lesse learning that stand by, can sooner discern the truth and equitie of the matter, then you that haue most studied it? Is it not because the gift blindes the eyes of the wise, and takes away the vnderstanding of the prudent? That which wanted in the goodnesse of the cause, is supplied in the greatnesse of the fee, and that is the reason you cannot see. But suppose this were true, and graunt that you were (as you say) ignorant of the matter: yet is it not a great fault to be so venterous to speake so much in a matter, and that in the face of the world, before you knowe whether it be good or bad, right or wrong? *Iob* would not do so, but those causes that hee knew not, he would enquire and search out diligently, and not open his mouth to speake, before hee was well instructed in the cause, and had sounde grounde for his owne conscience. This then will not serue the turne, when one hath abused his place, his hearers, and himselfe by mainteining vnrighteousnes, to say, alas, I knewe it not. It is a shame and folly thus to hazarde his soule and credit, and then beare himselfe in hande, that this will salue all, because hee knew it not. As if ignorance were a suffici-

*Esaï 5. 20.**Iob 29.*

16.

Prou 18.

13.

ent plaister to heale the wounds he hath made in his own conscience, and to repaire all the ruines that he hath wrought in his neighbours estate. But why had not hee knowne it was a
Pro. 13. 16 sinne to be ignorant? Wise men should worke by knowledge. It is not only a fault willingly and wittingly to stand in defence of an euill cause, but euen rashly and vnaduisedly to slip in to it.

Further also, false witnesses do publicly offend against this commaundement, when they come before the Iudges, and giue a false and lying testimony. This is often spoken against, in the *Proverbes*, *A false witnesse shall not escape*. These bee most pestilent and hurtfull vipers, and these sting and doe mischief on euery side. These peruert the Iurers, delude the Iudge, do wrong to the cause, put all out of order, and turne all vp side downe, by their falshood. These therefore shall bee the first and greatest in the punishment, because they haue beene first and greatest in the sinne.

And this God abhorres, when men be so audacious, and so iniurious, as publicly to sinne against God, and to choose rather to please men by lying, then please God by telling the truth; when the false loue or feare of man shall doe more with them to make them sinne, then the feare and loue of God can preuaile to keepe them from sinning. All these do publicly offend:

Slandring. Now the priuate offence, in this kind, followeth; and that is either in vniust accusing, or vniust defending. That vniust accusing priuately is called slaundering and backe-biting, when one wil speake of his neighbor that is free from that euill. This back-biting is a great breach of this commaundement, and the back-biter offends in an high degree. And the fault is so much the worse, because it alwaies hurtes three at once. First hee wounds the soule of him that receiveth the false tale; for thereby his heart is poysoned with an vncharitable conceit of his brother. The second stroke lightes on the reputation of the partie thus slaundered, for his name hath a maim in the account of the hearer. The last and worst; and greatest blowe hee giues his owne soule, which hee infectes with slaunder; and

and makes his conscience guiltie of a lye. These three mortall woundes, this lying tongue, like a pearcing sworde, makes at one time. Indeepe hee escapes best, who is falsly slandered, for hee beeing innocent, God will heale his name, and bring forth his righteousnesse as the Sunne. But the other two woundes are more dangerous, because they light vpon the soule, and more hard to be cured, because they are altogether sinne. *Psal. 37. 6.*

Therefore it stands euery man vpon, that he raise vp no vnjust report against any man. Now the best way to keepe himselfe from slandering, is to make a couenant with his own soule and to vow with himselfe, not to speake often of other mens faultes. For, he that giues his tongue libertie to be busied about this subiect, it cannot be auoyded, but that he shall slippe into such speaches, as will make a greater breach into his brothers name, then he can easly repaire againe. Hee that will speake too often of others infirmities, cannot keepe himselfe from doing them many iniuries. Therefore the best way is, to be sparing in this kinde of talke. Then also when one hath a good calling, and iust cause to speake, let him speake discretely, in due time, and due place, and with good affection, that some good may come by his wordes, that either the partie may be brought to the sight and amendment of his fault, or else others may be edified, and helped against the like euils. Euermore, if one will discoure of anothers faultes, let him be able to say, I speake it to this good ende, and this good vse I hope will ensue of my speech. Or if hee can see no profit that will come by his vitering it, let him keepe it in till another time, let him lay his hand vpon his mouth, and say, hee hath gone farre enough already. For if there can be no good vse seene in revealing of it, they doe sinfully, that doe not conceale it. And for raising of an ill and false report against ones neighbour, it appears what a fault it is, in that God hath appointed and decreede in his lawe, that those which do slander another, shall themselves vndergoe the punishment which such a fault had deserued, and such a person should haue suffered, if the thing had beene true. *Deut. 19. 19.*

Meanes to
keepe vs frō
slandering

As hee that wrongfully accuseth another of theft, himselfe should be dealt withall as a thief. And he that reports that another hath committed adultery, if it be proued false, himselfe must feelee the sinart that is due to an adulterer. This, the righteous God hath ordained. For what can be more iust, then that he that digs a pit for his neighbour without a cause, should himselfe fall into the pit? And he that seekes to take away his neighbours fame and life by a lye, should loose his owne credit and life for a lye. And though the magistrate would neglect his duty herein, yet god wil not passe by the sin: but as he made the law, so it stands with his iustice to put it in executiō, vnlesse one first punish himselfe by true repentance, & obtaine pardon by faithfull prayer. Thus this law is broken by vniust accusing.

Defence of
ill men and
bad causes,

Prou. 17.
1.

It is next broken by vniust defending of wicked men & bad causes, when one will vse his name and credit and praise to vp-hold such a man, whose name, soule, & body, & all are worthy to fall into hell. This is condemned, *Prou. 17. 15.* Where, speaking of such kind of men as be lyars in request, and false witnesses in fauour, that be of so good a nature as that they will heale all things, make vp all gaps, and make a glosse for any matter; he saith, *He that iustifieth the wicked, and he that condemneth the iust: they both are abomination vnto God.* He shewes that this dealing, which men impute to a good nature, is euen as abominable to God, as if they should cōdemne goodnes & good men. And therefore such men be no gainers, howsoeuer the world esteemes of them. They carry away the credit with men, but they are viterly out of credit with God.

Prou. 24.
24.

So he saith in another place, *He that praiseth the wicked, the people will curse him.* So that it is euident by both those testimonies, that they who do giue vnto wicked men such praise & defence as is not due vnto them, do make thereby the hatred and curse of God and men due vnto themselues. And that most iustly; for he is worthy to be abhorred which keeps men from repentance. For there is no better medicine in the world to heale the soule, and kil the sin, then to let the sinner sustaine the shame, & the paine that is due for his sinne. For this is a remedy of Gods owne making.

And

And if all the chirurgions in the world lay their heads together, they canot inuent a better. And therefore if they had any true loue, they would let them haue it applied to them, and not dawbe ouer the fore, so as it should afterwards fester and rankele to death. So that no greater enemy can bee found to the soules of men, then such as will smoothe all things ouer with colourable defences. Then also they doe much hurt to others: for now when sinners are gotten in credit, and crept into some account, they are lesse suspected, and can with more ease practice euil and mischief. For if darkenesse might be called darknesse, and sinne goe vnder the name of sinne, and the diuell come in his owne colours, the matter would bee so plaine that none would be deceiued; & so odious, that all men would hate it. But now euill is called good, & Satan comes like an angell of light: then men giue him some entertainment, and he surprises them at vnwares. And when euill men be garnished with false commendations, they can elosely conuay their wicked intents more easily to effect their diuelish purposes, because they are lesse suspected. As in one example may appeare in vngodly and insufficient ministers. If they can get some great mans Letter to comend them, then they in whom there is no worth, and who else should neuer haue bene admitted to the office of the ministry, are presently set ouer the Lords people, without any further inquiry into them. And when they are once entred in by these ill meanes, their whole proceeding is agreeable to this corrupt beginning. For they either starue or poison the people committed to their charge. So for matters in ciuill state, when places of charge and importance are, through false commendations, committed to naughty and wicked persons, ordinarily they grow to be hurtfull to church and common wealth, being insolent and burdenous to all that liue vnder them. So that these foolish and false praises are but to get some credit to the wolfe, that he may the more freely deuour & waste the flocke. And all this mischief ariseth from the vnadvised extolling of vnworthy persons. As therefore one must not speake of his neighbours faults, but in loue & discretio, & vpo good prooffe, so neither must hee speake in his commendations, but in wisdom,

Receiuing
of false re-
ports.

dom, and when it is grounded on knowledge and iudgement. And thus much for giuing out false speeches.

Now follows for receiuing; which is a grievous sin before God as well as the former. For he is not onely in fault that inuents lyes of his owne head, but he also that receiues them, and giues credit to them, and is bold to ground his report to others vpon them. And that both concerning others, and also concerning himselfe. To giue eare to a false report concerning another, doth bewray a great want of loue and good affection to the name of our brother, & an ill disposition also in our selues, as may appeare, *Prov. 17. 4. The wicked giueth heede to false lips, and a lyer hearkens to the naughty tongue.* Here the holy ghost chargeth the receiuer of vniust reports, to be a wicked person, and also a liar. As if hee had said, He that is glad to heare false tales of other men, is a naughty person himselfe, and hath a false and an euill heart. For if he had not, he would neuer entertaine and approue of lyes. And in the *Psal. 15.* the holy ghost sets downe this, as a difference betwixt an hypocrite that is hollow hearted, and a true and sound seruant of God; that an vpright man will not receiue a false report against his neighbour. Many men that haue no godnesse in them will not for their owne credit sake, & to saue their honesty (as we say) inuent slanders, and be the first makers and broachers of lyes: But if some impudent person wil come and buzze in their eares some odious tale against professors, they will straight imbrace it, it goes for currant, they tell it as confidently as if nothing could be more sure, & are as glad of it, as if it were some very gaineful & profitable thing vnto them. These men now, though they will carry the name of honesty, be yet wicked persons; and, as the holy ghost counts them, damnable. *Reuel. 22. 15.* he saith, *That without are all those that make and loue lyes.*

There be two broods here mentioned, and as it were two litters of these monstrous lyars that must goe both to hell. Some be so shamelesse, gracelesse, & impudent, and the diuell hath so farre taken possession in their hearts, as they delight to bee coyning lyes and busie their heads in inuenting and beginning slaunders. Others be not so rude and grosse as that they

they will bee the authors of a lye: but if another man will bring it to them, they will be ready and glad to entertaine and approve it. It shall haue their good word and liking.

So the high priests, and the rest of the Counsell would not themselves inuent false accusations against *Stephen*. They had not yet vtterly hardned their faces; nor quite cast off all regard of their owne estimation: but when false accusers had brought a complaint that he had spoken blasphemous words against God and *Moses*, they most willingly harkned vnto it, being very glad to take that aduantage to proceede against him. Act. 7. 1.

This may iustly reprove them who are as ready to receiue a slander, as the tale-bearer is to inuent it, and thereupon also to publish it to others, without further triall or examination of the truth. But aske them, why would you speake so false a thing to defame your brother? Why did you so vniustly depraue him? This is the answer presently; I did not bring it vp; I am not the first that spake it, I heard it, it was tolde mee, and I had reason to beleue it, and I thought it to bee true. Did you heare it? and did you beleue it vpon the bare hearing? Then you shewe what you are: Such of whom *Solomon* speaks, *A foole beliemeth euery thing*. That is, euery ill thing, for so it must be vnderstood: else they of all men are most hard of beleefe. Tell him of that which will doe him good, that will saue his soule, and helpe him against his sinne, hee will not regard it. Bring reason vpon reason, and neuer the neerer: you can by no meanes perswade him. But bring foolish ware to a foole, such as hurts his owne soule, and his brothers name, and dishonours God, and makes himselfe a lyar, that is fit for him, this bargain is made without many words, hee is very easily brought to eredit such matters; and why? Because hee is a wicked foole, lyes are a fit baite for him. Lay these in his way, and hee is presently taken. For as the spirit of God is a spirit of truth; and they that haue it, are led into all truth and easily brought to giue eare vnto it, so is the diuell a lying spirit, hee is the father of lyes, and those that hee possesseth hee will make them beleue euery lye, and

and distaste euery thing which they ought to know & be perswaded of, to the good of themselves and others.

And therefore this excuse will not hold out, I was told so, and how can I tell but it is true, it may bee it is so, and it may be it is not so. If the ground of your perswasion be no stronger, it is a foolish perswasion, and such as your testimony ought not to haue rested vpon. Very nature will conuince such persons of want of charity. For, would any man be content, that another should take euery flying report, and vncertaine rumour that went about the country, concerning him, and giue credit to it, and such credit as he would iudge ill, and speake ill of him vpon so slight occasion? Would not one thinke he had wrong to be traduced? Might he not iustly say thus to the rash reporter; You should haue tried out the matter before you had bene carried away with it, you should haue searched whether it were so or not, talked and conferred with those that could tell you the certainty of it, before you had so farre credited it, as confidently to rehearse it? Is another bound to deale so with you, and is it not your duty to do so to others? Must not we do as we would be done by? and haue that care of anothers name and credit, that we desire another should haue of ours? Therefore this is plainly iniurious and wrongfull dealing, and those that haue this way fallen, must repent for it, and aske pardon, or else they may looke for the like measure from men, whiles they liue, and to be deprived of eternall life when they dye.

Pro. 25. 23. Further, hence we learne, to chase away such as are busie bodies in discoursing of others mens matters, as the holy Ghost admonisheth vs. *As the north wind driueth away raine, so doth an angry countenance a slaundering tongue.* When the ayre is thicke and the clouds do threaten abundance of raine, the north wind arising purgeth the ayre and dispels the clouds, and makes the coast cleare, so must a wise man beare such grauity in his countenance as that he may blow away flattering slaunderers, when they come full fraught with lyes, and not suffer them to vnload their naughty and lying stuffe in his eares. Therefore if the master perceiue any of his seruants to delight in secret telling tales, in whispering against others, and bringing newes to tra-
duce

duce his neighbour, that they may get more credit vnto themselves, hee must looke frowningly vpon such clawbackes and driue them from him, giue them no hearing, nor the least allowance. This is a great fault in him that cannot occupy himselfe in any better businesse then in blemishing his neighbours fame: and it is as bad in the hearer when he receiues them with kind lookes, and giues them some countenance, and maintaines them in this wicked course. It is the property of a foole to believe every thing (as hath bene shewed): but a wise man must not be so light of believe. Indeede in matters pertaining to our good, that God hath set downe in his word, the quicker, and the easier one can believe them, the better it is: but for these idle tales, that tend to nothing but to breede vncharitable conceits against our brethren, let them haue no entertainment, vnlesse they come guarded with sound and good reasons, and proofes. For we say of theft, The receiuer makes the theefe: so is it also in this case, The receiuer makes the liar, For if the liar could haue no utterance of his ware, & no man would deale with him in such trafficke, but shake him vp with sharpe reproofes, hee would soone be weary of his trade. But now because his ware goes away so fast, and he can haue good sale, and so many chapmen, he is in very good liking with his old occupation, & giues himselfe still to his wonted coyning. Thus this comādemēt is broken in receiuing lyes concerning another.

It is transgressed also when one receiues lyes concerning himselfe, whether in flattery, or accusation. In the former, *Herod* faulted, *Act. 12.* The foolish people hearing his eloquent oration, and seeing his pompe and glory, would needs make a God of him. And they giue him the applause, crying, The voice of God and not of man: now he sits downe by it, and was very well content it should be so spoken. It was a base and abiect thing for them to goe so farre in flattering: and it was as great a madnesse in him to take it to himselfe, and be glad of it. They played the fooles too much in giuing such false and blasphemous praise, & he played the foole farre more in receiuing of it. So comes *Tertullius* to *Felix* the gouernour, who, because he would curry fauour with him, and haue him serue his turne, reckons

recons vp vertues good store, and wil set him vp high enough, saying; *Syth we haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy providence, we acknowledge it most noble Fælix with all thanks.* And thus hee gloseth in the beginning, to win him to serue his owne turne. This was a seruile and contemptible practice, to lye and dissemble thus openly: For it was well known, and he was not ignorant, that *Fælix* was a most cruell, vniust, and filthy person. Now *Fælix* sits by, is guilty in his conscience that hee had bene a very wolfe, and an vngodly tyrant, and knowes all his praises to be false; yet the foolish man swallows all, and was very willing to heare a long catalogue of false praises. In doing whereof he sinned grieuously. Therefore a man must be content with that praise which gods word & his own workes do giue; and neither seeke for, nor receiue any more. That which *Solomon* saith of a vertuous woman, euery man must obserue of himselfe; *Let her workes praise her*, saith *Solomon*, *Proverbs*, 31. 31. So must euery man bee content with that praise that he deserueth, and not so much looke what other men speake, as what himselfe hath done.

Vse.

Therefore this condemnes the foolishnesse of those that wil bring vp flatterers, and keepe company with such slavish persons as will be alwaies giuing them vnderferued cōmendations, and that also before their face. For when these enchaunters haue once bewitched them with their flatteries, telling them that they deale wisely & take a good course, they play the good husbands and provide well for their family, and posterity: then let Gods ministers reprove them as long as they will, and their faithfull friends admonish them as much as they can: yet they beare off all with this, That howsoeuer wee reprove them: yet others commend and encourage them in their course, and therefore they see no reason why they should not goe forward in it, and holde them more precise then wise that dislike it. But who be they that cōmend you? Euē flattering sycophants, and dissembling claw-backes, that wil speake any thing for aduantage: & any thing is good, if they hope to get by it. And why will you be so foolish to belieue those that speak for your hurt,

in

in that thing that your conscience either doth know, or may knowe to be altogether false? This is that which hardens the heart, this keepe from repētaunce, this makes one obstinate, that he will goe on, & nothing shall turne him, when he harkens to such as will smoooth him vp in any thing, care not what they speake, so they may please; and so suffers himselfe rather to be deceiued and seduced by them, then admonished and ledde in the right way by God.

And this sheweth a very ignorant & foolish mind, that one is not acquainted with his own estate, nor doth cast ouer his accounts that hang betwixt God and himselfe. For no bankrupt, that knoweth well that he oweth much more then he is worth, will easily be perswaded of the sufficiencie of his estate. For if some cōpanion as beggarly as himselfe would come & tell him, You are a very rich man, you haue great wealth, you are able to buy lāds, & purchase faire lordships, & such other idle talke; would he be perswaded by him? Would he satisfie himself with this, & brag of his wealth, & take himselfe for some great personage? It were impossible. He would coūt him for a mad man that would say thus: and himselfe would bee neuer a whit the prouder for all these rich discourfes. So if a man would often rife his own conscience, go ouer his affections, & see how they be disordered, consider his actions, how far square from Gods law they be, & thus vse to see into himselfe, & make account of his debts & arrereages wherein he hath cast himselfe: then let a thousand smoooth-tongued dissemblers perswade him, You haue liued honestly, you haue behaued your selfe well, & like a christian, you are a very vertuous man; he would neuer receiue their false testimony: but being guilty in his own conscience he would easily passe sentence vpon himselfe, & readily discerne their grosse flattery. But now because men be so carelesse that they wil not cast ouer their accoūts themselues, & make a right reconing, that they might know their own estate, therefore others come & bring in false reconings, & make false accounts, and so they be deceiued and thinke themselues in a very good plight, when in truth they are most wretched and miserable. Therefore let euery mā take heed of that praise that puffeth vp,
and

and hardeneth, & see that none perswade vs that we be better, or our sinnes lesse or fewer, then they be. And thus much for receiuing of those false testimonies concerning ones selfe which come in the way of praise and extolling.

Not to yeld
to vniust ac-
cusations,

Now for those which come in the way of accusing and depressing. As one must not yeld to the flatteries of others, so neither must hee yeld to their false accusations against himselfe, that tend to make him thinke worse of himselfe then indeed he ought, and so to disable him to do that good which he should, and also hath liberty to do. So *Iob* would not accord to the sayings of his friends in this case. Although they charged him to be an hypocrite; & that he had not an vpright heart, yet would *Iob* 27. 5. not *Iob* consent vnto them, he would not while he liued forsake his innocency, and let goe the equity of his cause, nor thinke a whit the worse of his former life, or of his present estate for all their proofes and reasons that they did falsely apply against him. For he knewe that he had many dayes and times before, made all euen betweene God and himselfe, & had many times cast ouer his accounts, & found himselfe acquitted of all before God, that no debt remained to be laid to his charge. For howsoeuer no man whiles his life endures, shall be freed from the dregs of sinne, and the spots of corruption; yet when he, in a sight of his faults, comes to repent, and be sorry for them, and to pray to God for pardon for them, and to believe that God for Christs sake will forgieue them; he is as free then from the guilt, and punishment of all his sinnes, as if he had neuer committed them.

Now *Iob* knew, that he had often after this sort set all reckonings right betwixt God, and himselfe, and that no fault did hang vpon the score vnrepented, or unpardoned. Therefore all their perswasions could not withdrawe him from his faith, nor make him doubt of his vprightnesse. For, what euer they said; yet his owne workes, and God; and his owne conscience said, that he was true, sincere, and guiltlesse of that crime which they so sharply charged vpon him. Wherefore he set them all at defiance that would offer to make challenge to his innocency. Though his wealth was gone, his children dead, his cattle stollen

Rollen and kild, his seruantes slaine, and his friendes all gone backe from him; yet his innocencie stucke to him, and his assurance that he serued God in the truth of his heart, & the vp-rightnes of his soule abode by him, and this neither his friends nor his foes, nor all the diuels in hell, could wrest from him, but he held it fast notwithstanding all their assaults to the contrary. And that was the cause why he bare his affliction so patiently, and with so great comfort. But now if he had yeelded to this false testimonie, and accusation euen of good men, and said; Indeed this is true that you say, I neuer had an vp-right heart to God, I did all in hypocrisie and dissimulation, nothing in sinceritie, nothing in truth; hee might and could not choose, but haue held downe his head with shame; he had beene wholly opprest with griefe and vexation: all his good actions would haue afforded him no ioye or comfort, no consolation or peace. For if they had beene done in hypocrisie, they had beene all sinnes, and he would haue had no heart, neither could haue indured to come to God, nor lift vp any prayer to him. For so he saith, *Can the hypocrite pray to God at all times?* *Iob 37. 10* And thus hauing deprived himself of these staves & supports; hee must needs haue sunke downe in anguish & desperation.

This serues to confute those, that when as they be in truth *Ysa.* sound Christians, and many infallible workes of true Christianitie haue appeared, and doe now appeare in them; yet if the diuell either do himselfe, or els moue some wicked sinner to roare in their eares that they be hypocrites, & that they haue no truth in them, but haue done all in shew, & to be seene of men; streight way they are ready to ioyne hands with *Satan*, & vse their owne strength against their owne soule, & will seeke him reasons to confirme the diuels false and slaunderous imputations, & to weaken their owne faith, and bring much needlesse trouble, & many gripings vpon their soules, which (if they had withstood these lyes) they might haue escaped. Nay (say they) surely it is as they say, wretch that I am, God hath met with me now, they should not haue had power to say so, had it not beene so, I am false, all that I haue done is in vaine, it was but glosing and dissembling.

And why so? Is not the diuel a lyar? and will you so lightly giue him credit, and that at the first? But this is not well. For as one should not yeeld to the vniust and false praises of an other; so neither must he condemne himselfe vpon so slender a ground as the diuels, or diuellish mens words: Nay, one must not so wrongfully robbe God of his praise, and himselfe of his comfort. And as the former persons were so easily seduced in matter of their commendation, because they seldome or neuer looke ouer their finnes; so these are so quickly put in doubt of their vprightnesse, because they do not vse to marke what good workes they do, and consider what graces God hath bestowed vpon them. For if men would not be alwaies looking and searching into their infirmities, but sometimes lift vp their eyes to the mercies of God, to that strength which he hath giuen against sinne, and power to doe some good things, and as diligent a rehearfall of Gods benefits, as of their afflictions and miseries, they would not be so soone driuen from their hope, and put out of comfort. The diuels flanders would not daunt them so much; but they would take faster hold of Gods mercie. Thus much for the breach of this Commaundement in things forbidden.

The

<p>The things commended, are either</p>	<p>Inward, contrary to suspicion, a charitable opinion, & good hope of our neighbour: which must be shewed by</p>	<p>1. Taking doubtfull things in the best part. 2. Defending his name, if he heare him slandered. 3. Being greeued, when we heare true report of his ill deeds.</p>
	<p>Outward</p>	<p>Generall, to speake the truth from ones heart: and that</p>
	<p>Specciall, touching</p>	<p>Others: faults before their face, Vertues behinde their back our selues: Faultes, sparingly either of our Good deeds.</p>

First, for the inward dutie, here every man is bounde to haue a charitable opinion and good conceit of his neighbour, with a desire of his good name and credit. This louing perswasion of the heart, is contrary to the former suspecting and misdeeming. For, as suspicion allowed, makes one lye open to all the finnes that follow it, both in speaking and receiuing ill reports: So this being obserued, That our hearts bee well seasoned with this charitable opinion, and desire of our brothers credit, we are sure, neither our selues to become slanderers, nor to be tainted by receiuing the venome of false slaunders from other mens mouthes. Therefore so mounde our selues a-

gainst other breaches of this commandement, First, get our harts to giue our neighbours that good allowance, which wisdom and charitie will afford them. Now whether one haue this maine and principall vertue of this commaundement, or no, it must be tryed: and every one may know his own hart by these three rules.

Rules to
try our af-
fection to-
wards our
neighbours
good name.

First, in doubtfull things, where the matter is not plaine, alwayes take things in the best part. If any sense can bee found better then other, let that be had. If matters be not too evidently ill, alwayes a hart that is charitably disposed to his neighbors credit, will seeke the best interpretation, and as neere as he can, make the best of euery thing.

But if one construe things in the worst sense, and wrest euery thing to some euill meaning and intent, this man sheweth plainly that malice lurkes in his hart, & that he neither desires the estimation of his neighbour, nor carries any good perswasion of him in his hart. Therefore *Paul* sets them downe in the midst of many other grosse sinners, which take all things in the worse part, because this is a plaine prooffe and testimony of a heart poisoned with the gall of vncharitable suspicion. Let this be the first trial then; When things be vncertaine, and will beare two constructions, take them after the most fauourable maner you can.

2. Secondly, a louing hart, and a good affection to another mans credit, will shew it selfe in the tongue, by defending him, & taking his part, if we heare any slanders spoken against him. For silence is a betraying of his innocency. And therefore if another in hatred will shewe his malice by speaking lyes in disgrace, then we must in loue open our mouth, & shew our good will by relating the truth in his defence. Thus *Jonathan* knowing *David* to be a vertuous and worthy man, and that all those things were altogether false, that *Saul* imagined concerning him & that the king was misse informed, & misseled by pickthaks: he will not (though it was to his father, & that with daunger of his life) hold his tongue, but discharge a good conscience, & declare his innocency of an innocent, against all that wil come to slander him. Therefore this serues to confute those that wil beare men

in

in hand that they beare a very good minde, and a great good will to professors and Christians that be the seruants of God; but you shall neuer heare a word come from them to defende them, though they be in place where they may be rayled on, and vnjustly accused: They thinke they haue quit themselues well, if they can say thus: I haue beene in such a place, and there were such a company of wicked persons that rayled at professors, and vilified them with all the indignities they could, and spared not to speake most intolerable lyes against such, and such honest men: And what did you all this while? Why surely I was sorrie, but I could not helpe it: I did not ioyne with them, but I euen helde my tongue, and let them goe on, and spake neuer a word. Did you say nothing? you may say that with shame enough. What did you there then? But there were more noble and more learned, and men that had more authoritie then I at the same time; and what reason had I to speake before them? They should haue spoken in the defence of those that were abused: Should they? and did they not? And why did not you then? Suppose your selfe had bene the partie slandered, what would you then haue done? What? Why I had good reason to speake in mine owne cause, and to stand for my selfe. Who woulde stand by, as though hee were tongue-tyed, and heare his credite troden vnder foote, and speake neuer a word in his owne defence? And haue you so quickly forgotten that rule and principle of nature, To loue your neighbour as your selfe, to doe to him as you would be done by? Could you haue founde words to haue spoken for your selfe, and are dumbe for an other, whose innocencie and worth was as great as your owne? Where is your loue, and good will? what minde now beare you to his good name? Heere now one must needs confesse in his heart, that he wanted that good affection to his neighbours reputation that he should haue had. For, if the disgrace of our neighbour would hinder him from doing that good that he might otherwise performe in his calling, and so darken Gods graces that are in him, and diminish the fruite that might proceede of them, a man is bounde in such a case to stande as earnestly and as

stiffely for his neighbour, as for himselfe. Thus wee may try our heart by the second rule, if wee finde our tongue ready to maintaine our brothers name against back-byters, and to iustifie his innocency against false accusers.

3

Thirdly, wee shall easily discerne what affection wee beare to our brothers credit, by our griefe, and sorrowe which wee conceiue, when wee heare a true report made of any fault or sinne, that hath indeede blotted him, and ruinated his good account. If wee bee grieued and sorrowfull for his faultes, whereby hee hath deserued discredit, and diminished his reputation; then it is sure that wee are well affected to him, and had that good desire that is here commaunded.

Exra. 9.

Thus *Exra* shewed how deare the names of Gods people were vnto him. For, hee having heard of that fowle and reproachfull sinne, that they had taken straunge wiues, and mingled the holy seede with the profane; he wept and mourned, and hanged downe his head, and confessed that he was ashamed, and could not lift vp his face towards heaven. But what had hee done? Hee was cleare. One would haue thought hee had no cause to bee ashamed. Hee had not offended in this point. A naturall man would rather haue sayde, You bee a company of naughtie persons: What? are you not ashamed thus to forget God, and to goe cleane contrary to his commaundement in this sort? and so haue fallen to rating and reuiling them. But hee was not of that minde. Hee loued his neighbours name better then so. And therefore hee pitied them, and was carefull to heale their fault, as hee would haue bene dealt withall in the like case himselfe.

So that if wee haue pitie and compassion of our neighbours faults, and pray for him, and admonish him, and vse all meanes to bring him to repentance; wee loue our neighbours credit. And hee that can thus conuert his brother from going astray, hath done the part of a good man, and louing friend. For hee hath healed the soule, and cleared the name, & couered a multitude of sins. And thus much for this inward dutie, and the three notes and trials of it.

Now

Now followes the outward duties, which are either generall, or speciall. And first, for the generall. That is, to speake the truth from ones heart, as *Dauid* in the 15. *Psalm*. Not to speake the truth alone, but also from our heart: neither after a flattering and dissembling maner, nor after a rayling and reproachfull maner. Not for hope or feare, or by compulsion, but hartily to speake iust as the cause is, without seruing our selues. This is one special commendation of Christ; that no guile was found in his mouth. But yet these two rules must bee kept in speaking the truth. First, that we speake with a good affection. For if one speake the truth in wrath and passion, in a distempered mind; the words indeed are not sinfull, but the maner is wicked, and he breakes this commaundement. Many will haue a care to vtter nothing but that which they can iustifie, and proue to be true. But their affection is altogether disordered. For in a reuengefull mind, to ease themselves, whatsoeuer euill they know by a man, out it shall goe, without any regard of edifying others, or conuerting the person. For, being in a rage, they care not how farre they discredite their neighbour. Now this rude and vngodly powring out of the truth, is sinne against our neighbours name, as well as to lie and backe-bite. So that alwayes truth must be bounded with a louing heart, and with a quiet and well tempered minde. If one speake vnseasonably to hurt his neighbour, hee offendes in deliuering the truth. The second rule, That one must looke his ende be good, that one do aime at Gods glory, and the edification of men. For so the Apostle saith, *Col. 4. Whatsoeuer you do, let all be done to the glory of God*. If one bee about to speake any thing, let him first looke what glory hee may bring to God by speaking it. Secondly, see what profit may redound either to those to whome we speake, or to the partie of whome. Else neuer speake of other mens faults, or of any other thing; but when we can say, this profit will come, either to giue warning to others, that they may take heede, or that our selues may learne more to hate the sinne, or that the partie of whome the speech is, may be brought to a fight & reformation of his fault. If we can see no good that will arise by our speech, it is sure,

it was sinne, & at the least an idle word. So that we must speake the truth from our hart, with a good affection, and in good discretion, that God may haue his due prayse, and man his due edification. Thus much for the generall dutie.

Rules to be
observed in
speaking of
others.

Now the speciall concerneth either others, or our selves. In speaking of others, these rules must be obserued; In praying, to speake in others commendation, rather in absence, then when they are present. Because if one commend them to their faces, though their testimony be true, yet it may seeme more to saour of flattery, then of liking of the graces that are in them: and besides, thorough our infirmities, it is not without daunger of making them proud and conceited. But in their absence speake the truth as much as we can, to the prayse of Gods gifts in his children, that so we may win more credit to their graces, and they may be able to doe more good with them; and thus, (as time and place, and our calling requireth) it is our dutie to giue due and true commendations to Gods seruants. But for reproofe, and speaking of other mens faultes (all circumstances considered) let it be before their faces. The fittest time and season of commending, for the most part, is in absence: but of reprehending, when either the party alone is present, or he is one that is present, or at least the thing may bee brought to him whome it concerneth. For so the holy Ghost commandeth

Leu. 19. 17 *Hate not thy neighbour, but tell him plainly of his faults.* Tell it not another, but be as plaine and as round with him as you can, so that it be with good tearmes, & with due regard of betters and superiours. This is contrary to many, that neuer speake so much to magnifie others good parts, as when the parties themselves are within the hearing; and neuer so much of their faults and frailties, as when they are farthest off that are faultie. This shewes, that the one comes from a fawning disposition, to curry fauour, rather then in acknowledgment of Gods graces; and the other rather from malice, and reuerge, then from loue and desire of the parties good. For modestie forbids vs to make a rehearfall of ones good things, before his face, vnlesse it be when he is dejected, and too much depressed, to raise him vp. And this we must obserue in speaking concerning others.

Now

Now concerning our selues, this must be kept, that we speake as sparingly, as may be. First, of our infirmities, least it giue auspicion of pride, and hypocrisie, or else disgrace vs so much that we be able to do lesse good, then we might otherwise performe. Also the same rule is to be kept in speaking of our vertues, for feare least at last we should growe to waxe proud in our imagination, or at the least giue others occasion to iudge vs arrogant or vaine glorious. Now these things no man in the world is able perfectly to fulfill. For almost in euery branch we are ready to offend continually.

But the wise that we must make, is, first, to see our wants, then [Vse.] to confesse and acknowledge them in humilitie before God, and lastly to pray for assistance, and to beseech God, that as he hath giuen vs this holy law, so he will giue vs an holy hart, that we may keepe it, and yeeld obedience vnto it, in some measure of vprightness. And thus much for the first fiue commandments of the second table, which concerne all outward actions, and all inward thoughtes, with consent. Now followeth the tenth, and last commandment.



The tenth Commandment.

Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his ox, nor his asse, nor any thing that is thy neighbours.



His last Commandment forbids the least thoughtes, and motions of the heart against our neighbour, though there be neither consent nor yeelding of the will. And requires such a contentednesse with our estate, as that we neuer haue the smallest motiō tending to the hurt of our neighbour in any sort. Yea, that we haue such a loue of our neighbour, as neuer to thinke of him or any thing belonging

belonging to him, but with desire of his good every way. To couet, in this place signifies to haue a motion of the heart without any settled consent of will.

From this then that God here forbids coueting, wee learne that the first motion and inclination of the heart to any sinne (though a man neuer yeeld to it, or plot or cast about how to bring it to passe) is a sinne. And the reasons are plaine; first, *Row. 7. 7.* because god hath forbiddē it. As *Paul* saith, he had not known lust to bee a sinne, but that the lawe saith, *Thou shalt not lust.* He knewe, and many heathen men, that neuer heard of Gods lawe, did confesse, that the inward thoughts, ioyned with consent and full purpose, to doe them, if occasion serued, were sinnes. But for those motions that did but (as it were) passe through the heart, and stayed not there, and had no place of abode yeelded to them, but were shutte out so soone as they entered in, hee could neuer haue bene perswaded that these were faults, and prouoked Gods wrath, but that hee knewe and believed that the lawe of God condemned them. Secondly, if one examine these by that generall rule, Doe as you would be done by; hee shall see that they agree not with it. For no man would bee willing to haue another man conceiue the least flying conceit or thought that might hurt him, though he neuer went about to put it in practise; and therefore also hee must bee driven to confesse that it is a sinne in him to haue such thoughts towards another. Thirdly, if wee consider the causes, it will appeare how ill they be. They are fruits of originall sinne and proceede from naturall corruption; now who can drawe a cleane thing out of that which is vncleane? ther is not one. Who can pul good fruite from off a bad tree? Being then effects of our naturall pollution that we receiued from *Adam* (for if wee had continued in innocency wee should haue bene perfect without any such motion of the inward heart) they are naught. For whatsoeuer comes from sinne is sinne. Lastly, if the fruits hereof bee marked, they shall appeare to bee euill. *Saint James. 1. 14.* sets downe the effects of these euill thoughts and motions. *Every man, saith hee, is tempted, when hee is drawne away by his owne concupiscence*

perforce; and is incited: Thus hee shewes, that lechons make as little account of these thoughts as hee please, and thinke them small matters; yet the worke that they doe is not small: For they drawe away the heart from the presence of God. And then intangle the minde with desire of vaine & hurtful things. And when wee are haled away from holy meditations of God, to harken to the motions of luste, then quickly wee yeelde inward consent, and so fall to outward practise of all sinne.

Which if it bee not stayed and healed in time by repentance, as it iustly deserueth, so it bringeth euermore death. So that these first lusts are like a little sparke of fire, lighting vpon tinder or towes, which if they bee not quickly quenched will grow to a great flame: So is the daunger great that comes from euery one of these, that wee so little regard: For there is not the least of them, but it hardens the heart, and withdrawes it from God, and makes it more vnfit to pray or heare, or doe any thing that is good, but more prone to bee drawen to any euill. And therefore it is not slightly to be passed ouer. So that because these lusts breake Gods comendement, and are against the law of charity, and come from an euil cause, and bring with them such euill effects, therefore the least imagination, arising in the heart, without any agreeing of the minde to put it in practise, is sinne and deserues death.

The vse, that wee should make of this, is, our continuall *Vse. 1.* humiliation; for that, our nature, and the whole frame of our soule and body is such, as no minute almost goes ouer our head, but some euill and vaine motion or other, goes through our heart, and springeth out of the sinke and puddle of our flesh. Our nature is like a great firebrand, that, if it be neuer so little stirred, sends forth many sparkes on euery side. Therefore wee must learne in this regard to deny our selues and humbly to fall downe before God, beseeching him to heale our corrupt nature, and to wash & cleanse it more and more by his holy spirit. Then wee haue made one good vse of the lawe, when we are so touched with the sight of our sinnes, as that we goe quite out of our selues, when the lawe hath so stopt our mouth,

Preserua-
tiues against
wicked lusts

mouth, as that we can alleage nothing in our selues wherefore we should not be damned, but relye and cast our selues onely on the mercies of God in the merites of Christ. Againe, this teacheth to vse all good meanes to keepe our hart from these ill motions, and hinder this firebrand from sparkling abroad.

First, make a covenant with our eyes, to looke vpon nothing, and ouergoing to heare nothing, and all our senses to admit nothing into the hart, that may stir vp and prouoke the naughtynesse of it. Secondly, take downe the flesh often by fasting, prayer, and hearing, and such other spirituall exercises. For this is the cause, why our corruption growes so strong, because we do not set our selues to resist it, and fight against it. For if we would vse all the good meanes that God hath appointed to kill and crucifie it, and beseech him to giue a blessing vpon the same, it would be an effectuall helpe to vs, and wee should preuaile more against it. Thirdly, levs learne to set our mind on woe, calamities with some good meditation, and holy desires and thoughts. For mans heart is restless, like the watch of a clocke, while the poyntes hang at it, which if it be not set aright, will go wrong: so while we liue, if wee doe not by grace direct our hart towards God and man, corruption will drawe it to all disorder and confusion. Therefore it is, that many are so troubled with ill motions, and continuall boyling of ill thoughtes, because the heart is not busied and taken vp with some good thing. For if grace cease working, corruption will straight bee doing. Thus much for this point, that the first motions arising from original sinne, are to be condemned. For, if the consenting be euill, the conceiuing cannot be good: if the proceeding be wicked, the beginning is of the same nature.

House The house is put in the first place, not because it is more deare and neere then the wife; but because this iniurie in desiring the house, extendeth it selfe to the husband, to the wife, to the children and seruants, yea, to the beastes also and cattell. Euery one hath a part in it. The hurt thereof is more generall, then of the rest: therefore it is placed in the first place. In that this branch is set in the first place, because it is hurtfull to more; we learne that those sinnes, which are iniurious to

many

Since the
more hurt-
ful, the more
damnable.

many men, are more hurtfull to ones selfe, and most hated of God. And for this cause, coueting other mens houses is set in the first ranke, and in the chiefe place of it; as that which is most to be abhorred. So in *Esay* the Lord pronounceth an especiall *Esay. 58.* woe and curse against those that ioine house to house, that they may dwell alone in the land. And in *Iob* he shewes the curse *Iob. 20. 19.* and vengeance of God is due vnto those, which are spoilers of houses. *Hee puld downe houses which be built not.* It were a foule fault for one to beginne well, and end ill, to build houses for the harbour, and helpe of mankind at the first, and after to destroy and pull downe those which he hath built. But when he findes things in good state, and there was roome enough for his neighbours to dwell by him, before hee came; then for him to pull downe houses and vnpeople the land, and waste the country, is a most horrible and indigne thing, such as *Iob. 20.* for which God provided a condigne punishment. *20. &c.* Therefore God will cause his fierce wrath to raine vpon his meat, and make him vomit his sweete morsels, and the arrowes of his vengeance shall pearce him through. *Solomon* also shewes what kinde of people they bee for the commonwealth. For they are ready to excuse themselves, That they deale with base fellows, and meane companions, that must not bee compared with men of such worth as themselves are, Better a thousand such refuse persons should want (say they) then a gentleman of place and worship should bee without his delights, and plentifull maintainance for his degree. But they doe not onely oppresse hereby men of the lower sort, but also they strike daungerously at the prince, and at the whole lande. For, *Solomon* saith, that the strength *Pro. 14. 28.* and honour of a King consisteth in the multitude of people. They weaken the state of the prince, and the stay of the land, and by consequence are traytors, and in truth the most secret vnderminers of the whole state. These are most wicked *Esay 59. 7.* persons, such as the Prophet speakes of, that desolation & destruction are in their pathes; and their foote steps, whereby you may trace them, is, wasting spoyling and ruinating the houses and liuings of poore men.

This.

Rom. 3. 18.

This is to proclaime to all the world, that there is no feare of God before their eyes. Now the meanes whereby wee may keepe our selues from coueting, and much more from taking away our neighbours house, are first to consider, that the house we haue already, is better farre then we deserue. There is not any that dwels in so poore a cottage, but his habitation is better then his merits could purchase, yea though he were in a dungeon. For he hath deserued to be shut vp in hell. Then againe it doth not yet seeme good to God, to giue him a better, and therefore hee should content himselfe with that he hath, and confesse that God is wiser, and knowes what is good for him better than himselfe. Thirdly, consider the deceitfulness of our owne hearts. One thinkes now that if he had a fairer house, he should be more at quiet. But may not this be a false perswasion? may not God crosse him with sicknesse and diseases, with shame and disgrace, with troubles and horreur of conscience? and then the walles will not comfort him; the roofo and couering will not bring him any ease. It is not the dwelling that brings quietnesse, nor the chaunge of the house that can settle the heart. Vnlesse we chaunge our couetousnesse and wickednesse, for contentednesse and goodnesse, wee shall haue great griefe and vexation, in the midst of our abundance: but if our heart be good and reformed, we shall liue quietly, and dye blessedly, in whatsoeuer house or place we liue or dye.

Nor his wife.

Wives
ought to be
dearely be-
loued of
their hus-
bands.

This is added as the next chiefe thing, 'in desiring whereof our neighbour is grieuously wronged. So that hence we may gather, that the wife ought to be more deare to men then all their substance. So *Proverbs 19. 14. House and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord.* House and riches also are the gifts of God: but hee meaneth a good wife is a more speciall, immediate, and excellent gift. As *Proverbs, 31. 10. A vertuous woman is more precious then pearles.* And so it is written that *Adam* was not in his full happinesse, till God had giuen him *Eue*, who was bestowed on him, as the speciall

speciall outward comfort, and by whose louing society, hee might enioy the benefit of the rest. Men therefore must hence learne to make account of their wiues more then of any earthly thing besides. For she is flesh of his flesh, a part of him, and a member of his body: which cannot bee saide of a parent or child, or brother, or any kindred. And she may be well valued aboue the pearles. For no Jewels can doe that good that a good wife can and doth. For if he hath grieve within, or businesse or troubles in his outward estate, other things be dumbe, and cannot helpe him: but she can refresh his soule with good counsel, ouersee his businesse in wisdom, helpe his body in and against sicknesse and infirmity, & incourage him in his calling, and be a stay and succour to him in all things. Therefore also those bee most miserable and base minded men, that set their desire so much vppon the outward things of the world, that if their wife and their wealth were laid in the ballance together, they would sooner part with ten wiues one after another, then loose their filthy lucre and worldly commodity. They would thinke it an iniury in the wife, if shee should choose rather to haue her husband dye, then her wealth to be taken from her. And why then doe they beare this vnnaturall affectio towards her? Therefore men should pray God to giue them that heart and minde, that they may performe all due honour and beneuolence to their wiues. For if they loue not at home, they will lust abroad: and if she haue not her allowance, others shall haue more then their allowance. And it confutes those that make it so light to wrong another in his wife, which is an iniury of the greatest hurt, and an offence of most bitter grieve. Many that would be ashamed to steale ones horse, or picke his purse; yet thinke it no great thing to abuse the wife, which of all other robberies is the worst. Other goods are, to a good husband, but as dust and chaffe in comparison of her. And it would more grieue him, & be a greater indignity to haue her defiled, then to see all his substance spoiled and consumed. Wiues also must learne so faithfully to carry themselves, that they may bee worthy this place and estimation. For, howsoeuer her ill dealing must not free him from his duty; yet she shall be so much
the

Seruaunts
more to be
accounted
of then ri-
ches.

Exo. 21. 1.

Iob. 31. 15.

Gal. 3. 28.

the more faulty, and worthy of punishment, if being appointed for so great an helpe, and receiuing from him so great loue, she be rather a discomfort and hindrance, then an helpe and comfort vnto him. Now it followeth; Nor his man seruant, nor his maid seruant. In the next place God sets down the seruants before the cattle or any other wealth. Whence wee learne that a man ought to make more account of his seruants then of any other goods; because God alwaies makes more reckoning of man-kind then of other creatures, and we must esteeme things as God values them. Now in the olde lawe, those that should steale any other thing, were not to suffer death for it, but to restore foure fold. But he that should steale men, (as then some wicked men would, because they could sell them for slaues to their great aduantage) he was to dye for it. So that we see God preferres a seruant before a beast, therefore also our iudgement and estimation ought to be conformable vnto his. So Iob saith that he would heare his seruant, and giues withall a singular reason for the same; He that made me in the wombe, did he not make him? so that both were made in the wombe, both had one nature, one creator and redeemer. In all these former respects there is no difference of bond or free. But there is an equality betweene the seruant and the master. The seruant, if he be an elect, and holy, bath as much right in the blood of Christ, and shall haue as good a part of the glory of Christ in heauen as the master.

And therefore hee is much more excellent, & to be set far above all other goods. Likewise they are the most profitable goods, and in that regard, to be more highly esteemed. For if one had neuer so many cattle, and no seruants to looke to them, they would bring him much trouble and little gaine. If one had in his possession neuer so much land, and none to manure and husband it orderly, it would yeeld him no commodity. Therefore masters must learne to haue a great care of them, and set more by them then by the beastes, and not to be iniurious vnto them, though they seeme neuer so base. For, the most contemptible seruant in the world is of more worth by nature, then the most excellent bruite beast. And the most abiekt handmaide is

more to be regarded, then the best golde or richest treasure. Therefore this serues to confute the crueltie and couetousnesse of such as do shew more loue and good vsage to the beast, then to men made after Gods image, and committed to their charge. For when their cattell take paines, they prouide them foode and dressing; and if they be sicke and diseased, they seeke all meanes to haue them cured and recovered. But let their seruants rise vp early, and goe to bed late, and trauell sore all day: yet little or no regard is had, either of their diet or warmth, or other comfortable refreshing. And though they bee sicke and weake in their house, and lye hard by them, they will not so much as goe to them, with any care or diligence, but rather make a spoile of them, in defrauding them of their wages. This is a beastly and sauage crueltie, and in truth God paies them for it accordingly. For either he plagues them with vnfaithfull seruants, or else makes them so odious, as no seruants will abide with them, but the whole toyle lyeth vpon themselves. And indeed sith they prize beasts aboue men, and beare a greater affection to their goods, then to the image of God in man, it is most iust, that their beastes and goods should be turned into a burden and vexation vnto them. And this may bee also for the instruction of seruants, That forasmuch as God doth preferre them before all other goods, therefore they should so behaue themselves, as they may answere to their place. For where God giues more wages, hee doth require more worke, or else he will lay on more punishment. And therefore it serues vterly to condemne such as be idle and wicked, that if ye looke into them, you can see them good for nothing, but giuen to swaggering, swelling, and disguysing themselves in their apparell and behauiour, fill the house full of sinne, and pollute it with vnchastitie, and all maner of disorder. It is iust they should be lesse made of then the beasts, because they make themselves worse then beasts. For the Oxe, the Asse, and horse doe till the ground, and carrie burdens, and so returre some commoditie to their maisters. But those that will neither doe nor learne any good, but set themselves in all their behauiour to crosse God his word and seruants, are more base.

Iob 30. 1.
8.

and vnprofitable then the earth it selfe, and not worthy so much regard as the Oxe or Assie, vnlesse they amend their euill course, and frame themselues to bee more profitable by some honest labour.

Nor any thing that is his.

HAuing before touched the matters of greatest waight in their kinde, and vnder them comprehended the rest, now hee generally teacheth thinges of lesse worth: and chargeth vs generally and precisely, that wee must not couet any thing belonging to our neighbour.

So that we must obserue hence, that the least motion after the least thing of our neighbours, is sinne. Men will (it may be) yeeld that the coueting of our neighbours house, wife, or seruant, is naught, euill, and vniust; for these be matters of some moment. But for a little corne, a little grasse, an apple, a point, &c. these, they say, be trifles, not to bee stoode vpon. Nay, there is nothing so small, but it is some thing. And beeing comprehended vnder the word (any thing) must not bee couetd. Therefore God to meete with these obiectors, as in the fourth commaundement, so here hath braunched it out, in so many particulars, & at length comprehended all other things, not expressly named, in a generall tearme, that men might haue no shift or euasion, but might bee compelled to confesse that all coueting as well in small matters, as in great, is sinne before him, and therefore makes vs subiect to his wrath and malediction.

This reproveth those, that for waigtie matters of some value, will holde their hands at least: but for small thinges, that they thinke a man may well spare, they giue libertie, not to their heartes onely, but also to their hands. And then they say, Oh this is nothing, I pray God wee may neuer do worse: but it is not well, that one doth so ill. For though he doe no worse, yet if hee doe this still, it will bring him vnder the curse, and will certainly in time drawe him to greater matters.

ters. For if a small sparke be suffered long to lye in the thatch, it may easily set the whole house on fire. And hee that will disobey God for a little, wil disobey him more for a great deale. And he that is bolde to corrupt his conscience for a penny, will be more venturous for a pound. And though the matter be small, wherein one offends, yet it is not a small matter to offend God. It is a small thing, but yet it is something, and God will not allowe it in any thing. He can spare it, But God will not spare thee, if thou take it with sinne, against his lawe.

Therefore the vse that we must make, is to beseech God to giue vs a contented heart, and so to like of our owne estate, as that we may couet nothing that belongs not vnto vs. Which grace wee shall obtaine, if wee get a firme and true faith in Gods promises and prouidence. For if one bee stedfastly persuaded that God hath appoynted him this house, this wife, this seruant, then hee will bee content therewith. For wee must needs yeelde, that Gods wayes bee better then ours, that his decree is most iust in it selfe, and also best for vs, if wee be his.

The meane
to get con-
tentednesse.

Also one must haue faith in Gods promises. For when one sees no helpe for him in any, but in himselfe, and is not resolved that God will prouide for him, and will see that hee shall lacke nothing: then originall sinne will lay about it, and seeke to prouide for it selfe, and ouerflowe with idle and ill wishes, and desires. But if we cast our selues on the promises of God, who hath giuen vs his faithfull word, that hee shall want no good thing, that feares him, and that hee will be a sunne and a shield vnto the righteous man; this will breede such contentment in the soule, and such a comfortable resting on Gods prouision, as that wee shall not bee troubled with these waundering lustes after that which is our neighbours, but shall bee well satisfied with our owne, which our gracious GOD in his heavenly wisdom and rich mercy, hath assigned vnto vs. And thus much for the exposition of the law. Which must serue to this ende, that, seeing our owne vnrighteousnes and insufficiency, we should be humbled in our soules, before the iudgement seate of almighty God, and then

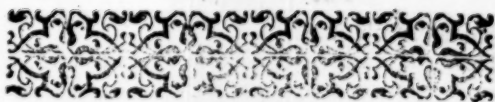
Psal. 34.9
P/84.11

flye to Christ to be our righteousness and sufficiency. And finally, to make this the rule of our life, and a lanterne to our feet; That though we cannot attaine to the perfection which the lawe requires, yet we may haue that vprightnesse which God accepts in Iesus Christ. For if we haue respect to all the

- Psa. 119.* Commandements, and labour faithfully to keep them (though
 5. we cannot perfectly fulfill them) then shall we constantly enjoy all those blessings and graces which God hath promised to his righteous seruants, al the dayes of our life: And, when we haue finished this short and troublesome pilgrimage, we shall for euer inherite that glorious kingdome, which our Lorde Iesus Christ hath purchased for vs, with his most pretious blood. Vnto whome with the Father, and the holy Ghost, three persons, and one onely wise, holy, and eternal God, be ascribed all power, praise, and glory, for euermore. *Amen.*

FINIS.





The Catechisme.



What is Catechising?

It is (a) an Instruction, especially of the ignorant, in the grounds of Religion. *a Heb. 5. 12. 13. 14. & 6. 1. 2.*

What are the partes of a Catechisme?

They (b) are either of God, or of his kingdome. *b Act. 8. 12. & 28. 23.*

What is God?

God is an (c) essence, that hath his being from himselfe. *c Exo. 3. 14. Job. 8. 5. 8.*

What doe you consider in God?

His { Properties, and
Trinitie of persons, in the vnitie of essence.

What is a propertie in God?

It is an (d) essentiall facultie in God, according to the diuerse maner of his working. *d 1. Pet. 3. 12.*

What is a person in the Trinitie?

It is (e) a distinct subsistence, (f) hauing the whole God-head in it, *1. Job. 4. 16. Psal. 145. c Job. 15. 1. & 14. 16. f John. 14. 9. Coll. 2. 9.*

How many Persons be there?

(g) Three: the { Father,
Sonne,
Holy Ghost.

What is the Father?

The first person of the (h) Trinitie, that of himselfe eternally hath begotten his onely sonne. *g Aggs 2. 6. Mat. 28. 19. 1. Job 5. 7. h Psal. 2. 7. Job. 14. 1.*

What is the Sonne?

The 2. person of the (i) Trinitie, that in the vnitie of essence is eternally begottē of the substance of his father. *i Heb. 1. 3. As before by relation.*



The Catechisme.

What is the holy Ghost?

- a** *Iob. 14. 26* He is, the third person of the **a** Trinitie, proceeding
Rom. 8. 9. eternally from the father and the sonne.
b *Deut. 6. 4* These three, being every one the true and everlasting
1. Iob. 5. 7 God, are they any more then one God?
1. Cor. 8. 5. 6 **b** No.

c *Esa 9. 7* **Whither to of God: what is his kingdome?**

Daniel 2. 44 The kingdom of God is **c** an everlasting kingdom,
3. 33. appointed and ruled by the counsell **d** of his owne will.

Luke 1. 33 **What are the parts of his kingdome?**

d *Rom. 1. 34* His **e** decree, and the execution thereof.

1. Cor. 2. 16 **What is his decree?**

Eph. 1. 11. It is the most s^{per}s^{ite} will of every thing, which maketh
e *Psal. 90. 4* it most perfectly good.

Acts 4. 28. **What decree of God is that, which is especially to be**
f *Psal. 99. 4.* considered.

Eph. 1. 11 That of man and angels called Predestination.

What is Predestination?

g *1. The. 5. 9* It is the Decree of God **g** touching the everlasting
Rō. 9. 22. 23 estate of men and Angels:

1. Pet. 2. 8 **What are the parts of Predestination?**

Mat. 25. 41 Election, and Reprobation.

What is Election?

h *Eph. 1. 5. 6.* It is the **h** eternall predestination of certaine men and
Rō. 9. 22. 23 Angels to life, to the prayse of his glorious grace.

What is Reprobation?

i *The. 5. 9* It is the eternall predestination of certaine men and
 Angels to destruction, **k** to the praise of his glorious

k Of the con- iustice.

trary end of
 election.

So much of the Decree.

l *Eph. 1. 11* **What is the execution?**

Acts 4. 28. It is an **l** action of God, effectually working all
a *Psal. 33. 9.* things he hath decreed.

IO. 11. 6 **What are the partes thereof?**

146. 67. **a** Creation, and providence.

What

The Catechisme.

What is creation?

It is the execution of Gods decree of *b* making all things that are made of nothing very good.

What is Providence?

It is the Execution of Gods decree the effectually disposing of all things, to their proper ende, whereof that Providence that is of *d* men and *e* Angels is chiefe.

What doe you consider especially in that part of Providence?

The fall of both *f* and repaire *g* of man.

Which of them fell first?

The *b* Angels, which were also *i* an instrumentall cause of mans fall.

What was their fall?

The departing from their estate God had set them in.

Wherein consisteth that their departure?

In forsaking their *l* innocencie, and *m* committing of sinne, which caused Gods *n* anger against them.

What is sinne?

It is the *e* transgression of Gods Lawe.

What was the first sinne of man?

The *e* eating of the fruite that was forbidden: from whence also do come other sinnes, originall & actuall.

What is due to these sinnes?

Guilt, and } *b*
Punishment. } *c*

What is the guilt of sinne?

The *d* desert of sinne, whereby we are subiect to Gods wrath.

What is the punishment of sinne?

e Everlasting death, begun here, and to be accomplished in the life to come.

What is that which God hath ordained for the repaire of man?

His *a* word.

What is his word?

b Gene. 1. 7.
& *c*.

Heb. 11. 3.

c *Eph.* 1. 11.

rom. 11. 36.

Psa. 139. 2. 3

Col. 3. 11.

d *Mat.* 6. 26

8. 10. 26 30

31.

c *Ezek.* 11.

4. 5. 6.

f *Gene.* 3. 1

23 4.

g *Gene.* 3. 15.

h *Iude.* 6.

i *Iob.* 4. 18.

i *Iob.* 8. 44.

k *Iude.* 6.

John 8. 44.

2. *Pet.* 2. 4.

l *Iob.* 4. 18.

m 2. *Pet.* 2. 4.

n *Lam.* 3. 39

Esa. 64. 5. 6.

o 1. *Iob.* 3. 4.

a *Gen.* 2. 16.

17. 3. 5. 7.

b *Rom.* 2. 15

c *rom.* 5. 12.

d *Rom.* 3. 19

e *Gen.* 2. 17.

Iob. 5. 24. 28

29. & 3. 18.

19.

a *Iob.* 5. 25.

It is 6. 68.

The Catechisme.

b Job. 5. 25. It is a doctrine of saving (*b*) mens soules, written by diuine inspiration.

2 Tim. 3. 11 **29.** **How is this word made profitable to vs?**

16. 17. Chiefly, and first of all, by the (*c*) preaching of it, to the begetting of Faith: and after by preaching and reading both, for our confirmation.

14. **Luk. 1. 3. 4.** **Will not the knowledge of the wisdome, power and godnes of God, in the creation and gouernment of the heauen and earth, with the things that are in them, recover our lost estate?**

The practise of all Apostles who neuer wrote but to the Churches, and such as already beleueed. **No.** It (*d*) serueth rather for further condemnation, without the word: as (*e*) by and with the word it is a good helpe.

d Rom. 1. **What are the parts of the word?**

19. 20. 21. The (*f*) Law, & gracious promise: (otherwise called the Couenant of workes, and the Couenant of grace) which from the comming of *Christ*, is called the Gospel.

c 1. Cor. 1. **21. 22.** **What doeth the Lawe (containing the Couenant of f Rom. 10. 5. workes) craue of vs?**

6. & 11. All (*g*) such duties as were required of *Adam* in his innocencie, and all (*h*) such as are required since by reason of his fall, with reward of life euerlasting to the doers of them, and curses to him that doth them not.

5. **Is any man able to doe them all?**

h Deut. 27. **No.** (*a*) not in the least (*b*) poynt.

26. **What then auaieth the Lawe to vs?**

a Gal. 3. 22. Very much: first, to shew vs our sinnes and punishment thereof, thereby to driue vs to *Christ*: and secondly, to teach vs how to (*d*) walke, when wee are come to him.

Esa. 64. 6. **What is the Summe of the Lawe?**

c Gal. 3. 14. (*e*) Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde: this is the first and great Commandement, and the second is

& 7. 7. like to this: Thou shalt loue, &c.

d Mat. 5. 17. **Luke 1. 6.** **c Deut. 6. 6.** **Mat. 22. 37. 38. 39.**

that

The Catechisme.

What are the parts of the Table?

(f) The first and the second Table.

f Exod. 34. 1

What Commandements are in the first Table?

33. 29.

The first foure, (g) which containe our duties towards God.

Dent. 10. 1. 2

g Exod. 20.

What is common to these foure?

1. 2. 3. &c.

That euery one of them hath his seuerall reason annexed, which in the first commandement goeth before, and in the other three it commeth after.

Dent. 5. 4. 5.

6. &c.

What is the first Commandement?

I am the Lord thy God which brought thee out of the Land of Egypt, &c.

What is the summe of this commandement?

The inward worship of God.

What is the second Commandement?

Thou shalt not make to thy selfe any grauen image, &c.

What is the summe of this Commandement?

The outward worship of God, not according to the tradition of men, but according to the will of God reuealed in the Scripture.

What is the third Commandement?

Thou shalt not take the name of the Lord thy God in vaine.

What is the summe of this Commandement?

A binding of the tongue to the good abearing to the titles, workes and actions of God.

What is the fourth Commandement?

Remember the Sabboath day to sanctifie it.

What is the summe of this Commandement?

The time wherein this should be performed, to set our selues apart to Gods worship.

So much of the first Table.

What are the Commandements of the second Table?

Sixe, containing our duties towards our Neighbour.

G g

What

The Catechisme.

What is the summe of the Commandements of the second Table?

Whatsoever you would that men should doe to you, doe you to them.

What is generall to the Commandements of the second Table?

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broken towards one of the household of faith, & rather then towards a neighbour simply?

a 1. Cor. 16.

8. 10. 32.

Gal. 6. 10.

What is the first of them, being the first in order?

Honour thy father and mother, &c.

What is the summe of it?

All especiall duties to our neighbour, in respect of his and our calling.

What is the first Commandement?

Thou shalt not murther.

What is the summe of it?

All generall duties to our neighbour in respect of his person.

What is the seventh commandement?

Thou shalt not commit adultery.

What is the summe of it?

All generall duties to man in respect of chastitie.

What is the eight Commandement?

Thou shalt not steale.

What is the summe of it?

All generall duties to man in respect of his goods.

What is the ninth Commandement?

Thou shalt not beare false witness, &c.

What is the summe of it?

All generall duties to man in respect of his good name.

What is the tenth commandement?

Thou shalt not couet thy neighbours house, &c.

What is the summe of it?

That we keep our heart pure from all euill, not thought
only

The Catechisme.

onely, but even from all proneneſſe of ſlaining againſt
our neighbour.

**What forbiddeth this Commandement, that was not
forbidden in the ſomere?**

The former doe condemne onely euill thoughts,
with conſent: which are here condemned before and
without conſent.

Hilberto of the Couenant of workes.

What is to be conſidered in the Couenant of grace?

First (a) *Chriſt*, and then the *b* meanes of applying
Chriſt vnto vs.

What things haue we to conſider in *Chriſt*?

2. { His Perſon. c
- { His Office. d

What is his Perſon?

Chriſt, both { God, and
 { Man. e

What haue we to conſider in his Perſon?

His 2. Natures: { His God-head, and
 { his Man-head, which ſubiſteth and
 { hath it being in the God-head.

Being God before all worlds, how became he man?

Hee was *f* conceived in time by the Holy Ghoſt, and
borne of the Virgin *Marie*.

Are theſe his natures ſeparated?

No verily: *g* they are inſeparably vnited in perſon, and
yet diſtinguiſhed in ſubſtance, properties, and actions.

So much of the perſon of *Chriſt*.

What is the office of *Chriſt*?

To be *b* a mediator betwixt God and man.

What are the partes of his mediation?

His: *i* *Prieſt*-hood, and his kingdome.

How doth he fulfill his *Prieſt*. hood?

Eg 2

a *Mat*. 10.

43.3.24.

Rom. 1. 34.

b 2. *Cor*. 5. 20

Mat. 6. 33

c *Iohn* 1. 14.

3. 33.

d *Eſa*. 61. 1. 2

Luk. 4. 18.

e *Rom*. 13.

8. 9.

f *Tim*. 3. 16

Mat. 1. 20.

Luke. 1. 31.

32.

g 2. *Cor*. 13

4. 1. *pet*. 3. 18

1. *Cor*. 15.

27. 28.

h 1. *Tim*. 2.

3. *Heb*. 9. 15

1 *Pſal*. 110.

2. 3. 4.

Heb. 7. 2. 3.

In *Mat*. 3. 22.

The Catechisme.

a *Esai.* 61. 2. 3 In opening his fathers will and working the merite
4. *psal.* 2. 6. 7 of our redemption.

Dan. 9. 24. **How doth he open his fathers will?**

Ephes. 2. 14. In teaching vs the whole will of God, both in his *b* own
15. 16 person when he was vpon the earth, & by the *e* ministers

b *Mat.* 13. 8 from the *d* beginning of the world to the end thereof.

9. 10. 27. 5 **How hath he wrought the merite of our redemption?**

c *mat.* 10. 40 Partly by that which hee did in his base estate, partly by
Luke 10. 16 that he did and doth in his glory.

d *Heb.* 1. 1 **Wherein consisteth that which was done in his base**
1. *Pet.* 1. 11, estate?

12. In his conception, birth, life, pouertie, hunger, thirst,
1. *pet.* 3. 18 wearynesse, and other humiliations euen vnto death.

19. **What ariseth of this?**

2. *pet.* 1. 19. His whole *e* obedience: which consisteth, partly in suffe-
20. 21, ring, partly in fulfilling.

Ephes. 4. 8. **What was his suffering?**

11. 12. 13. That both in bodie and soule he *f* suffered whatsoever

Hose. 4. 6. we should haue drunke, the full cup of Gods wrath fil-

Mat. 2. 6. 7. led vnto him for our sakes; whereby he hath taken away

phil. 2. 5. 6 our sinnes.

7. 8. **What was his fulfilling?**

1. *pet.* 2. 24. Doing the *g* whole Lawe, whereby hee purchased a
1. *isa.* 5. 3. righteousness for vs.

Mat. 26. 27. **What are his actions in glozie?**

g *p. al.* 40. 7 His *b* resurrection, his *i* ascension, and sitting at the right
8 *gal.* 4. 4 5 hand of God his *k* Father, whereby hee fulfilled his

Rom 8. 3 4 Priesthood and made himselfe a way for his king-

h *Act.* 2. 31 dome.

36. **What are the effects of all these actions towards vs?**

i *Heb.* 9. 24.

25. They are two: *a* Redemption,
k *psal.* 110. *b* Intercession.

1. 2. 5. 6.

a *Luk.* 1. 61 **What is redemption?**

69. *Heb.* 7. 24. 25. b *Rom.* 8. 34. 1. *Pet.* 2. 5. *Exod.* 29. 33.

Ac de

The Catechisme.

A deliverance of vs from sinne and the punishment thereof, & a restoring to a better life then euer Adam had.

c Rom. 5. 15

What are the parts of redemption?

16. 17.

1 Reconciliation and 2 Sanctification.

1. cor. 15. 4. 5

What is reconciliation?

d 1. Cor. 1. 30

That where by the wrath of God is taken from vs, and we restored to his fauour.

& 8 11.

Wherein doth it consist?

1. Iohn 3. 6

In remission of sinnes, and imputation of righteousness.

c Dan. 9. 24

What is remission of sinnes?

25. 26. 27

The abolishing and taking away all our sinnes by his death.

Acts 13. 38

What is the imputation of righteousness?

39.

The reckoning of Christs righteousness vnto vs and the taking it for ours.

Rom. 4. 25

What is Sanctification?

A freedome within vs from the bondage of Satan, and a restitution of vs to a godly life.

f Col. 2. 13.

What are the partes of it?

Mortification and quickening.

1 Ioh. 1. 7. 9.

What is mortification?

The restraining and subduing of our naturall corruption and refraining from all euill.

Heb. 9. 28

What is quickening?

A Renewing of vs to newnesse of life, whereby we de-

& 10. 2. &

So much of Redemption.

What is Intercession?

It is that worke whereby Christ sitting at the right hand of God his father taketh away all the pollution that cleaueth to our good workes: which dependeth vpon the merit of his passion.

2. 14. 15

Hisberto of the priesthood of Christ.

What is his kingdome?

That whereby his priesthood is made effectuell vnto

g Col. 1. 22

Rom. 5. 18

19

h Rom. 6

12. 3. 4

1. Cor. 1. 30

i Ephef. 4

22. 23. 24

Col. 3. 8. 10

k Ro. 6. 3. 4

Col. 3. 5

l Rom. 6. 4

Col. 3. 10. 12

Exo. 29. 38

Rom. 8. 34

1. Pet. 2. 5.

Exod. 29. 38

n Luc. 1. 32

33

10 Exek. 34.

34.

The Catechisme.

- to vs, yea without the which all his actions of his priest-
hood are to vs void and fruitlesse.
- Q** What haue we to consider in his kingdome?
25. 26. 27. First, the gouernment of his church in this world;
28. Secondly, his iudgement in the world to come, from
Mat. 25. 14 which all the meanes of applying and making effectuell
31. 33. 45 vnto vs *Christ* and all his benefits do come.
- P** I *Thes. 5.* Wherein consisteth his gouernment in this world?
19. 20. In p things and in persons.
- Acts 10. 44.* What are the things?
q Gal. 3. 2. 3 Partly inward and partly outward.
1. Tim. 1. 14 What are the inward?
r Eph. 2. 8. The *q* spirit of God which is giuen by the outward.
f Acts 16. 31 What doth the spirit of God worke in the godly?
Gal. 2. 20. Faith, whereby I take hold of *Christ* with al his benefits.
Or. 3. 26. What is faith?
Iohn. 6. 35. A /perswasion of the fauour of God toward me in *Iesus*
1. Ro. 5. 1. 23 *Christ*.
8. 1. 3. 2. 4. How do you know that you haue true faith?
Eph. 2. 6. By: reconciliation and sanctification, which haue bene
Col. 2. 1. 2. 3 already declared.

So much of the Inward.

- What are the outward things, whereby the spirit is gi-
uen?
They are either those which God giueth to vs, or which
we hauing receiued from God giue vnto him againe.
- What are the things which God giueth vnto vs?
The word of grace before named, and the dependants
thereof.
- Mar. 9. 24.* What is the word of grace?
Acts 16. 31. Beleeue in *Christ* and thou shalt be saued: the which a-
lone bestoweth the spirit of adoption.
32. 35.
- Rom. 3. 28.* What are the dependants of the word?
x Mar. 18. The Sacraments, *1. Cor. 10. 1. 2. 3. 4.* and the *x* censures.
- 15.* What is a Sacrament?
1. Cor. 5. A more finall, effectuell and sensible instrument then
the

The Catechisme.

the word alone; whereby Christ with all his benefits is a *Rom. 4. 11*
offred to al in the church, and receiued onely of the faith- *Gen. 17. 11. 12*
full. *Mat. 26. 26*

How many Sacraments are there? *6. 28. 19.*

Two: Baptisme, *1 Cor. 10. 1. 2. 3. 6. 12. 13.* and the b *Mat. 28. 19*
Lords supper. *Acts. 8. 27*

What is Baptisme: *c Mat. 26. 26*

A b scale of our entrance into Christianity. *1. Cor. 11. 23*

What is the Lords Supper? *d Mat. 18*

A c scale of our growth and continuance in Christianity. *15. 16*

So much of the Sacraments.

What are the censures. *1. Cor. 5. 1. 1. Cor. 16. 22*

They are iudgements giuen for ratification of the word: *Inde. 1. 4.*
and sacraments abused. *2 Tim. 4. 14*

Of how many sorts are they? *1. Mat. 18. 15*

Two, a corrections and a punishments. *16.*

What are corrections? *Leuit. 18. 17*

They are either in word or in deed. *g 1. Tim. 5. 20.*

What are they in word? *Mat. 18. 17.*

They are chidings or rebukes of the church for sin, and *f Rom. 12.*

they are either f priuate by one first, and then by two or *14. 15.*

three at the most, (whereof hee that first admonisheth *Exod. 23. 6.*

must be one) or g publike by the whole church. *g Mat. 18*

What are they in deed? *17.*

The f suspensio from the Sacraments, or g excommunica- *1. Tim. 1. 20*

tion from all the benefits and society of the church. *1. Cor. 16.*

What are the punishments? *22.*

An eueralsting curse, called h *Anathema Maranatha,* *1. Psal. 50.*

pronounced against the wicked, vpon the sinne against *14. 15.*

the holy ghost. *Eccles. 4. 5*

So much of the outward things that God giueth vs, *Psal. 66. 13*

What are the outward that we hauing receiued giue to *14*

God againe?

They are vowes and prayers.

What is a vow?

The Catechisme.

A solemn promise to God of some lawfull thing that is in our power for the confirmation of our faith and testifying our thankfulness to God.

What is prayer?

It is a calling vpon God in the name of Christ, for the more ample and full fruition of the good things wee haue need of.

What is annexed to prayer?

An holy fast, or feasting.

What is an holy fast?

k Luc. 23. 54 It is (after preparation, & common to all holy rests) an
1 Lemt. 23 abstinence, from the morning of the day of the fast vnto
17 18. 29. the morning of the day following, from all earthly
Isa. 2. 12. comforts so farre as necessity and comelinesse will per-
m Mark. 16 mit; to the end that our selues being humbled & cast down
2. wee may more seruently call on God, either for the ob-
Luc. 24. 1 taining of some singular benefit, or to auoid some speci-
all punishment.

It seemeth you make it vnlawfull for those that fast, to eat any thing during the time of their fasting.

Not so, for helpe of weaknesse the taking of meate be moderately and sparingly vsed.

What is an holy feast?

n Zach. 8. 19 A solemn thanksgiuing for some notable benefit ob-
Hest. 9. 17 tained of God; specially when we haue obtained it by a
18. 20. 21. 22 fast before.

30. 31.

o Mat. 6. 9

Luc. 11. 2

Are we limited and bound in certaine, how and where in to pray?

Not alwaies: but we haue a perfect patterne of prayer of all kindes, in the Lords prayer.

What be the parts of the Lords prayer? Two } The pŕeface,
The Lords prayer? } The prayer it selfe.

What is the pŕeface?

Our father which art in heauen.

What are we taught in the pŕeface?

To come to God as to a father with boldnesse and yet with

The Catechisms.

With reuerencie of his Maiellie that filleth the heauens:

What doth the prayer containe?

A forme of request and thanksgiving.

What are the parts of the request?

They are of two sorts: whereof the first three being of the first Table doe concerne God: the other three being of things that concerne the second Table, belong to our selues and our neighbour.

What is the first of those three that concerne God?

Hallowed be thy Name.

What is the summe of this Petition?

That in all things God may be glorified.

What is the second?

Thy Kingdome come.

What is the summe of this?

That the kingdome of our Lord Iesus Christ, both by the inward working of his spirit, and also by the outward meanes, may be enlarged daily vntill it bee perfected at the coming of Christ to iudgement.

What is the third?

Thy will be done, in earth as it is Sec.

What is the summe of it?

That obedience be giuen to God vntill we bee as the holy Angels.

So much of these that concerne God.

How are they diuided, that concerne our selues and our neighbour?

Into 2. sorts: { 1 Touching things of this life.

{ 2 Touching things of the life to come.

What is the Petition concerning the things of this life?

Giue vs this day our dayly bread.

What is the summe of that?

That God would provide not onely for our necessities, but also for our Christian and sober delight, according to our calling, and the blessing of God vpon vs: with this exception (if it be his good pleasure.)

What

What

What is the former of them which belongeth unto the life to come?

Forgive vs our trespases, as wee forgive them that trespasse against vs.

What is the summe of it?

In it we pray for iustification, which standeth in the remission of sinnes, and imputation of the righteousnes of Christ.

What is the latter Petition?

And lead vs not into temptation, but &c.

What is the summe of it?

In it we pray for sanctification, which standeth in mortification and quickening.

Huberto of the Petitions.

What is the thanksgiving?

For thine is the kingdome, the power and glory, &c.

What is the summe hereof?

That we ground our assurance of obtaining our prayers, in God, from whom all things we aske doe come, and to whome therefore all glory must returne.

What doth this word (Amen) signifie?

It is a note of confidence (q: d:) so it is as I haue prayed.

So much of the things.

What are the Persons?

The Church.

What is the Church?

A company of those which are in Christ.

What are the parts of the Church?

They which have preeminence in the Church, and the rest of the body of it.

What are they that have preeminence in the Church?

They are either g gouernours, or helpers.

What are the rest of the body of the Church?

The people that are governed.

What is their parte?

To

a Ephe. 1. 1.

Col. 1. 2. 27.

b Phil. 1. 1.

1 Cor. 13. 17.

1 Tim. 5. 17.

1 Cor. 13. 17.

1 Thes. 5. 13.

1 Cor. 12. 28.

The Catechisme.

To yeeld obedience, *a* to the gouernours in all lawfull *a* *Phil. 1. 13.*
things. *Heb. 13. 17.*

*Having spoken of Christs kingdom in this life, it followeth
to speake of the same in the latter day.*

What is that day of iudgement?

It is *b* as it were the great assises wherein euery one must *b* *Rom. 19. 13.*
appeare, and be either acquitted or condemned. *2. Cor. 5. 10.*

What are we to consider in this iudgement?

Two *c* things. *c* *Mat. 24.*
1. The tokens going before. *29. 31.*
2. The maner of it.

What are the tokens going before?

d Diuers, but the neereſt vnto that are the darkening *d* *Mat. 24.*
of the lights of heauen, and the roaring of the sea. *24.*

What shall be the manner of it?

An *e* Archangell shall make a mightie voyce by the *e* *Iohn 5. 18.*
ſtrength of *Christ* then comming in the cloudes, whereby *19. 20. 21.*
the dead shall be raised, and the quicke chaunged all in *1. theſ. 4. 16.*
a moment.

What shall then be done?

The Angels shall gather and present *f* before *Christ*, in the *f* *Mat. 25.*
ayre, the faithfull on the right hand of *Christ*, and the wic-
ked on the left.

Being ſo ranged what shall then be done?

Christ (appoynted the Iudge of all) will firſt giue ſen-
tence of life eternall vpon the faithfull.

Why will *Christ* firſt giue ſentence vpon the faithfull?

That they being firſt acquitted may be *g* aſſiſtent to him, *g* *Mat. 19.*
in iudging the wicked to euerlaſting death. *28. 1. cor. 6.*

What shall be the execution of the iudgement.

That the *h* wicked shall be caſt into hell, by the Angels, *h* *Mat. 13.*
who shall *i* cary the faithfull into heauen, *k* there to re- *41. 42.*
maine with *Christ* for euer. *i* *Luc. 16. 22.*
k *Iohn 17.*
24.
1. theſ. 4. 17.

FINIS.

